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CHRISTIAN INSTRUCTION

IN THE

HISTORY, TYPES, AND PROPHECIES

OF THE

OLD TESTAMENT.

ILLUSTRATING THOSE FUNDAMENTAL DOCTRINES OF THE GOSPEL WHICH ARE ACKNOWLEDGED BY TRUE CHRISTIANS OF EVERY RELIGIOUS DENOMINATION.

BY

SUSANNA CORDER.

FROM THE LAST LONDON EDITION.

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PREFACE.

From a desire to imbue the mind, particularly of the youthful Reader, with some right estimate of the surpassing importance of true religion; and to present to its view the sublime truths of divine revelation, in an *attractive*, as well as *instructive* form, the writer of this little volume is induced to offer it, as an epitome of Scriptural history and doctrine, embracing the most striking characteristics of the Christian covenant.

The purpose of God, in calling us into existence, is that we may promote His glory by becoming holy and happy. In order that we may *fulfil* this most gracious purpose, we must obey His commandments, and endeavour to perform His righteous will. This we can do *only* through the assistance of His grace, which, if not slighted or resisted, operates in the heart, and brings salvation.

There is no peace—no solid enjoyment—to be attained by immortal beings, without an experience of the mercy of God in Christ; and we can never become the blessed partakers of this mercy, unless we yield to the convictions of the Holy Spirit, who shows us our sinful state by nature, reproves us in the secret of the soul when we act contrary to the divine law, and inclines us to "cease to do evil," and to "learn to do well." These operations of the grace of God are often sensibly felt in early life—even in infantile years—and, dear young Readers, be assured that they are designed, by your Almighty Creator, to draw you to Himself, the Fountain of eternal life and happiness. If you *co-operate* with these visitations of His love, you will be brought into a state of humiliation and contrition of soul, in which you will availingly seek an interest in that glorious redemption, which Christ hath purchased for us by the sacrifice of Himself. If you thus become of the number of His true disciples, you will delight to meditate in His precepts; your hearts will respond to the prayer of the Psalmist, "Open

Thou mine eyes, that I may behold wondrous things out of Thy law:" and, if lengthened years be added to your term of earthly probation, you will be able, with grateful joy, to adopt his acknowledgment, "Thy statutes have been my songs in the house of my pilgrimage:" and the contents of this little book will not be read by you merely as a medium of obtaining Biblical knowledge—you will feel the *seriousness* of the subjects on which they treat. May the love of your Heavenly Father so prevail in your hearts, and may the Holy Spirit so apply to your understandings the sacred instruction which they convey, as that you may become "wise unto salvation," and experience the truth of the Apostle's declaration, "Whatsoever things were written afore-time, were written for our learning, that we through patience, and comfort of the Scriptures, might have hope."

These Scriptural lessons are designed for such young persons as have attained an age sufficiently mature to admit of *some* appreciation of their high importance. It may not be needful that they should be verbally recited—suit-

able questions may be proposed by the teacher. And to the parent, or the tutor, as well as to the learner, if imbued with a desire to become instructed in "the things that pertain unto life and godliness," this small volume may prove an humble instrument in promoting an increase of that knowledge of God, and of His Christ, which is life eternal.

To every one of us is the animating exhortation applied, "Acquaint thyself with God, and be at peace."

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CHRISTIAN INSTRUCTION.

INTRODUCTION.

In preparing this little work the Author has endeavoured to convey scriptural instruction, as much as possible, in the language of the Bible. This sometimes involves a degree of repetition which might be objectionable, were it not that it appears to be counteracted by the impressive sublimity of the beautifully simple style of the Sacred Volume, which no uninspired composition can ever equal. With the exception of a very few explanatory notes no other book has been consulted; and no quotations are introduced, save from the Divine record. The passages selected from Holy Scripture are necessarily very numerous: references to the chapters and verses whence they are taken are not generally given: but the youthful Reader will find that, by consulting a Concordance they will become the more permanently fixed on the memory; and the Author believes that they will be found to be correct. It has frequently been desirable, in pursuing the thread of history or narrative, to introduce into the *same* paragraph, quotations from *different* books of the Sacred Volume.

CHAP. I.—Within the compass of eternity—or of that immeasurable space which subsists without beginning and without end, and which is comprehended only by that Infinite and Mysterious Being who is the Creator and Upholder of all things—there arrived a period when this earth, and all the vast system of beings connected with it, were called forth into existence. Then commenced the era of what is called TIME—or the space in which this creation should subsist—and which, though involved *in*, is yet distinguished *from*, ETERNITY.

The stupendous process, through which all material objects were brought into being by the word of the Almighty One, is summarily described by the sacred historian, who, in comparatively a few words, informs us how, "In the beginning, God created the heavens and the earth." Well might the Psalmist, in contemplation of this inconceivable exertion of Infinite Power, reverently exclaim, "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him: for He spake, and it was done; He commanded, and it stood fast."

The apostle Paul, in writing to the Roman converts to the Christian faith, shows that, from the outward creation, "the invisible things of God, even His eternal power and Godhead, are clearly seen, being understood by the things that are made:" so that they who obey Him not "are without excuse, because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened."

CHAP. II.—The last and noblest product of Creative goodness was *man*. "And God* said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth." The *rational intelligence* with which man is endowed, and his consequent power over all the inferior orders of being, are here strikingly illustrated. And when Jehovah surveyed the works which He had made He pronounced them *good*.

Man was not only distinguished from all other creatures by the faculty of reason, but pre-eminently by being made in the image of God. Then was infused into him a pure and immortal spirit—a principle of an eternal nature from his Infinite Creator; for "the Lord God breathed into his nostrils the breath of life, and man became a living soul." Thus, possessing within himself an undying existence—holy and happy —and having dominion over all other creatures, he was truly an emblem, or image of God. He had access to

* The word here used is the *plural* name of God, *Elohim*: "And Elohim said, Let us make man," &c.

"the tree of life," which grew "in the midst of the garden" wherein the Lord God had placed him.

CHAP. III.—But the continuance of man's felicity and perfection depended on his obedience to his Creator. His allegiance was tested by a positive command, and death was the penalty annexed to the infringement of the divine law. Through the subtlety and temptation of the *serpent*,—the *agent* of evil—(who is called in Scripture the *Devil* and *Satan*)—he was induced to break the command of his God, and thus became liable to all the distresses and sufferings of mortality. But his greatest loss consisted in his becoming estranged from his gracious Creator—in dying to that holy and happy state which he enjoyed in paradise. That immortal spirit, which had been "*breathed into him*" by the Almighty, no longer subsisted in its native innocence and purity; but had become subject to the influence of him who hath "the power of death," that fallen angel by whom he had been deceived and betrayed. How awfully changed was also the *outward* condition of man!—driven from Eden, the garden of God, excluded from the tree of life, whilst the visible creation shared in the curse.

CHAP. IV.—Yet fallen, as they were, the compassion and mercy of Jehovah were still extended towards the intelligent creatures whom, in His infinite beneficence, He had been pleased to call into existence; and, whilst the attribute of immutable justice awarded the penalty, that of unfathomable love provided a means

of pardon and restoration; for, with the awful sentence pronounced on them, they received the gracious assurance that he, who had so cruelly deceived them and laid waste the works of God, should be subdued by one who would proceed from the woman, whose frailty had first yielded to the delusive baits of the tempter. "And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above every beast of the field; and I will put enmity between thee and the woman, and between thy seed and her seed;—it shall bruise thy head, and thou shalt bruise his heel."

Obscure as was this intimation to our first parents of a Deliverer, who should triumph over the betrayer and enemy of mankind, their faith and hope were thus directed towards a Redeemer—even to Him who, "in the fulness of time," "was manifested that He might destroy the works of the Devil."

CHAP. V.—And Adam and Eve had two sons, Cain and Abel. In them we have a very striking illustration of the power of the opposite principles of good and evil. Cain gave proof of the most awful effects of the fall: he "was of that wicked one:" but "righteous Abel" had yielded his heart to the will of God, and was "renewed after the image of Him that created him." It appears evident that the Almighty communicated to both of them some knowledge of Himself, and of that which He required from them. "Abel was a keeper of sheep, but Cain was a tiller of the ground:" and it came to pass, in process of time, that they each brought an offering unto the Lord. "And

the Lord had respect unto Abel and to his offering, but unto Cain and his offering He had not respect."

The Apostle informs us, that "*by faith* Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." And here let us observe the remarkable nature of this sacrifice of faith; a *lamb*—the firstling of the flock. A lively type of Him who is called "The Lamb slain from the foundation of the world;" being, from the beginning to the end of time, the one all-sufficient sacrifice of atonement for sin, by which salvation is bestowed on every repentant and obedient soul.

The offering made by Abel suggests various considerations of deep importance and instruction. It leads us to meditate on the nature of *faith*, and on the state of mind in which it can become a living and active principle. It implies, in the first place, an implicit belief in all that is revealed to us concerning God, and "His wonderful works," both as they relate to material and to spiritual objects. But there is yet a far more essential principle developed in faith; for a belief in God, and in His mighty acts, is, as we learn from the testimony of an inspired Apostle, entertained even by *Devils*—but faith implies, in addition to this entire assent of the understanding, a yielding of the heart to the will and guidance of an invisible Being, in whose power and goodness it perfectly confides, and whom it devoutly worships. This faith brings the soul of man into communion with his gracious Creator—into a *realization* of the favour and love of God;—being "the

substance of *things hoped for*, the *evidence* of *things not seen*;" enabling the Lord's regenerate and justified children, not only to *hope* for the blessing of a better existence, but even to "*lay hold* on eternal life." This faith is begotten and renewed, in the obedient mind, by the Holy Spirit, which "worketh in us to will and to do of His good pleasure."

CHAP. VI.—How far the "more excellent sacrifice," which "by faith Abel offered unto God," was comprehended by his *understanding*, we are not informed: but we may clearly perceive that he was guided by the God whom he worshipped. Very different was the state of his brother's heart, and his oblation was not acceptable to the Lord. "And Cain was very wroth, and his countenance fell. And the Lord said unto Cain, Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? but if thou doest not well, sin lieth at the door. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not.—Am I my brother's keeper? And the Lord said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand." Here let us pause, to reflect on this tremendous exhibition of that corruption into which man—the creature that had been made in the image of an all-perfect and holy God—was now plunged. He was

become by nature, the child of wrath—subject to the power of the serpent, who infused into him a spirit of envy, malice, and deceit; dispositions which induced the first-born of the human race to rebel against God, to murder his brother, and then to deny his guilt in the presence of Him, whose eye beholds every atom of His vast created universe; who penetrates the secret recesses of every heart; from whom nothing can be hid; to whom "the darkness and the light are both alike." There is not a thought of the mind, not a word on the tongue, but God knoweth it altogether.—See Psalm cxxxix.

CHAP. VII.—It appears that subsequently to this period, Adam and Eve had a numerous progeny. Of Seth, who was the first-born after the death of Abel, we have the brief record, that "to him also there was born a son, and he called his name Enos." In the line of Seth, the generations of men are very minutely specified, because of *his* seed, according to the flesh, *He* was to come who is the Redeemer of the world. Amongst the descendants of Seth, there appears to have been for a long period, some sense of allegiance to the Most High. Of Enoch, we have a *remarkable* account; "he *walked with God*, and was not, for God took him;" and an Apostle informs us that "by faith Enoch was translated, that he should not see death; for before his translation he had this testimony, that he pleased God:" and he adds, "But without faith it is impossible to please Him: for he that cometh to God, must believe that *He is*, and that He is a rewarder of them *that diligently* seek Him."

CHAP. VIII.—As the sacred historian proceeds with his summary recital of the most important circumstances which marked the primeval ages of time, he displays a most affecting picture of the sinfulness of the natural heart. So entirely were the children of men become alienated from their gracious Creator, that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart (or, as the Hebrew implies, every purpose or desire) was only evil continually." And "the Lord said, My spirit shall not always strive with man, for that he also is flesh."

There was, however, one individual of that corrupt generation who "found grace in the eyes of the Lord." This was Noah, who "was a just man, and perfect in his generation. And Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth." "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth." And Noah was commanded to build an ark for "the saving of his house." And he "did according to all that God commanded him."—"And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." And Noah, with his wife, and his sons, and his sons' wives, entered into the ark, with two and two of all flesh: "and the Lord shut him in."

The ark of safety, in which Noah and his family were thus preserved from destruction, is a type of Christ; in whom alone there is deliverance from the

dreadful consequences of sin—from that perdition which, as an overflowing flood, awaits the wicked.

CHAP. IX.—How tremendously awful was the event that now manifested the infinite power, holiness, and justice of the Almighty Ruler of the universe! Then were "all the fountains of the great deep broken up, and the windows of heaven were opened;" "bringing in the flood upon the world of the ungodly;" and "the waters prevailed exceedingly upon the earth; and all flesh died that moved upon the earth; and Noah only remained alive, and they that were with him in the ark." In the shelter thus provided for them, by the mercy of Him, who (to use the figurative language of a prophet,) "hath measured the waters in the hollow of His hand, and meted out heaven with a span," were these few survivors of a destroyed world safely preserved, until "the waters were abated from off the earth," and "the face of the ground was dry." And when Noah, and his family, and all the creatures that were with him, went forth out of the ark, he "builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar," and it is said, "the Lord smelled a sweet savour." And God spake unto Noah, and to his sons, saying, "Behold, I establish my covenant with you, and with your seed after you." And the Lord set a "bow in the clouds," as a token of the covenant which He made with "all flesh that is upon the earth."

We have here another remarkable evidence of the institution of sacrifices; and have good ground to be-

lieve that, from the earliest periods of time, they were divinely appointed, as the means of propitiating the favour of God; and were, doubtless, designed to be typical of Christ, who "hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour."

CHAP. X.—In the line of Shem was the covenant confirmed: and of him his father, in the spirit of prophecy, exclaimed, "Blessed be the Lord God of Shem:" this appears to indicate that, amongst the posterity of his first-born son, would be preserved the knowledge and worship of the one true God. And very remarkable is his prediction concerning Japheth, from whom those nations have mostly sprung who believe in the divine mission of the Messiah, and who profess to be his disciples. "God shall persuade Japheth, and he shall dwell in the tents of Shem." For, whilst the descendants of Shem, who peopled the vast regions of Asia, have degenerated into an almost universal system of gross idolatry, those of Japheth have been favoured to inherit the privileges attendant on some knowledge of the gospel of life and salvation. Thus, in a spiritual sense is the declaration fulfilled, "God shall enlarge, or (as it may be correctly rendered) *persuade* Japheth, and he shall dwell in the tents of Shem."

On Ham, the "younger son," a sentence was pronounced which foreshadowed that spirit of disobedience to the Most High which so awfully characterized his race. "Cursed be Canaan: a servant of servants

shall he be unto his brethren." From Canaan, the son of Ham, proceeded the children of Heth, and the Amorites, and the Jebusites, and the people of Sodom and Gomorrah, with all those nations which the Lord cast out before the children of Israel.

CHAP. XI.—In the first ages of the world, the life of man was prolonged to a date that almost baffles contemplation: for race after race arose, until patriarchs beheld many populous nations, of which they were the ancestors: and Noah lived after the flood three hundred and fifty years; during which period he saw the earth again peopled around him. "And the whole earth was of one language and of one speech."—"And it came to pass," that "they journeyed from the east," and "found a plain in the land of Shinar, and they dwelt there." And they made brick and mortar: "And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." And the Lord beheld the city and the tower which the children of men builded; and the dispersion, which they had resolved to avert, was the consequence of this presumptuous enterprise: "Because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."—"And they left off to build the city: therefore is the name of it called Babel"—a term which signifies *confusion*.

CHAP. XII.—A veil of solemn mystery shadows

much of the current of events during the primeval generations of men: but a transient, yet distinct glimpse is sometimes afforded, through the pages of divine revelation, by which circumstances of a most interesting character may be traced, and by which the authenticity of the holy record is clearly established. An instance of this occurs in the brief notice of the families of each of the sons of Noah, "after their tongues, in their lands, after their nations;" "by whom the earth was divided after the flood." We are informed that from Mizraim, the second son of Ham, proceeded many nations; amongst them the Philistines, who dwelt in the border of the sea, south-west of Canaan; and we have reason to believe that he founded Egypt, the adjoining territory, which is recorded as being very early a distinct kingdom, and called by his own name, Mizraim. The several nations of whom we read in succeeding time, generally derived their names from the immediate descendants of Noah; often being designated by that of the head or patriarch of their tribe. Asshur, the founder of Asshurea or Assyria, was the second son of Shem: from Arphaxad, his third son, we trace the patriarch Abraham, and the promised seed, called Hebrews, through Eber, the grandson of Shem; and from Aram, his youngest son, sprang Uz, in whose land lived the patriarch Job.

CHAP. XIII.—The first individual of the new race of men of whom we have any farther record than the name, is Nimrod, the son of Cush, the grandson of Ham. From the brief mention that "he began to be

a mighty one in the earth," that "he was a mighty hunter before the Lord," we may infer that, regardless of his dependence on the Supreme Governor of the Universe, he had assumed a power and influence incompatible with a state of allegiance to his Almighty Creator. He founded the first earthly empire; "and the beginning of his kingdom was Babel." He established also the cities of "Erech and Accad and Calneh in the land of Shinar." In connection with this short, but remarkable history, we are also informed that, from the land of Shinar "went forth Asshur, and builded Nineveh, and the cities Rehoboth, and Calah, and Resen, between Nineveh and [illegible]; the same is a great city."

Thus we are clearly instructed as to the very early foundation of the two mighty kingdoms, Babylon or Babel, called also Chaldea, and Assyria, or Nineveh. For a long period of time they were separate and rival monarchies, but were at length merged into one; and eventually destroyed, according to the prophetic declarations of the sacred Scriptures.

CHAP. XIV.—When eight generations after the deluge had succeeded each other, a very remarkable person—descended from Shem, to whom we have before incidentally alluded—is introduced to our special notice. This is Abram, the son of Terah; born (355 years after the flood, and 147 years before the death of Shem) in Ur of the Chaldees. The name of Abram's wife was Sarai. And when Terah had nearly finished his earthly course, he "took Abram his son, and Lot,

the son of Haran, his son's son, and Sarai, his daughter-in-law, Abram's wife; and they went forth from Ur of the Chaldees, to go into the land of Canaan." This migration was evidently undertaken by the special direction of the Most High: for, says the martyr Stephen, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, into the land which I shall show thee." The patriarch Terah did not reach the land of Canaan; but, at the age of two hundred and five years, he died at Haran (or Charran.) After this event, "Abram departed, as the Lord had spoken unto him;" and, at the age of seventy and five years, "He took Sarai, his wife, and Lot, his brother's son, and all the substance that they had gathered, and the souls that they had gotten in Haran, and they set forth to go into the land of Canaan." Thus, "by faith Abram, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went." And Abram "passed through the land," unto the plain of Moreh. "And the Lord appeared unto" him, "and said, Unto thy seed will I give this land." And there Abram "builded an altar unto the Lord." He afterwards continued his journey southward; and again "builded an altar, and called upon the name of the Lord."

CHAP. XV.—With the command, which, as we have seen, the Lord gave unto Abram, "Get thee out of thy

country, and from thy kindred, and from thy father's house, unto a land that I will show thee," a promise was annexed, which clearly foreshowed the coming of the Messiah, the only source and channel through which all the children of men may be restored to the favour of God, and to the blessing of everlasting life. To the divine declaration, that Abram should become "a great nation," and be blessed, and be a blessing, the Almighty added this most gracious assurance: "In thee shall all families of the earth be blessed." And when, after the personal advent of the Redeemer, the Apostle Paul addressed the Galatian converts on the spiritual nature of the Christian covenant, as distinguished from that of an outward or ceremonial dispensation, he referred to the declaration thus made by the Lord to his servant Abraham; and testified that not the Jews only, but the Gentiles also, become the children of Abraham by a living faith in Christ; and that the Holy Spirit, the Inspirer of the Scripture, "foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

During his sojourning in Canaan, many remarkable events occurred to Abram: the Almighty Jehovah repeatedly appeared unto him, and conversed with him —sometimes as the Angel of the Lord, and also even in *human* form.

After awhile Lot, Abraham's brother's son, separated from him, because, in consequence of their great substance, in "flocks, and herds, and tents," "the land

was not able to bear them that they might dwell together." And "Lot journeyed eastward, and pitched his tent toward Sodom." Much evil was the result of this settlement near that city; for "the men of Sodom were sinners before the Lord exceedingly." And it came to pass that four kings, who governed adjoining territories, fought against the five kings of Sodom, Gomorrah, Admah, Zeboim, and Zoar, and prevailed against them, and carried away their people captive, with all their goods; and they took Lot also, and his goods. Abram, with some confederates, rescued Lot, with the people, and the spoil of these cities of the plain.

On his return from this exploit, he was met by a most remarkable person—"Melchizedek, king of Salem," who "was the priest of the Most High God; and he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth, and blessed be the Most High God, who hath delivered thine enemies into thy hand." And Abram "gave Him tithes of all." In the brief narrative of the sacred historian, the character of this mysterious person is but faintly unveiled; but we are permitted to receive additional light respecting Him, from the Epistle to the Hebrews, which informs us that His Name indicates His divine character; "first, being by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God." His priesthood is "not

after the law of a carnal (or outward) commandment, but after the power of an endless life." For the Apostle declares that He "abideth a priest continually:" and, explaining the spiritual nature of the priesthood under the gospel, as opposed to that of the law, which, with all its rites, ceremonies, tithes, and offerings, is done away in Christ, he remarks, in reference to the sons of Levi, "Here men that *die* receive tithes;" but, of Melchizedek he adds, "There *He* receiveth them, of whom it is witnessed, that *He liveth.*" Well might the Apostle say, "Now consider how great this man was, to whom even the patriarch Abraham gave the tenth of the spoils." Thus we have a mystical, yet unquestionable similitude, or appearance, of Christ Himself, our "High Priest for ever, after the order of Melchizedek."

CHAP. XVI.—"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward." And Abram continued childless: yet the Lord "brought him forth and said, Look now toward heaven, and tell the stars if thou be able to number them; and He said unto him, So shall thy seed be:" and Abram "believed in the Lord, and He counted it to him for righteousness."—"And when Abram was ninety and nine years old, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect."—"And Abram fell on his face, and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt

be a father of many nations, neither shall thy name any more be called Abram (*i. e.* a high father,) but thy name shall be Abraham (*i. e.* the father of a great multitude,) for a father of many nations have I made thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee." This promise, an amplification of that which had before been repeatedly given to the patriarch, was exactly fulfilled: not only were the twelve tribes of Israel descended from him, but the children of Ishmael, his son by Hagar, were "twelve princes according to their nations," inhabiting districts of Arabia.* There is, however, a yet higher purpose revealed in this language of the Most High, as it refers to the "everlasting covenant" of redemption, through Jesus Christ, the seed of the woman, who was to proceed from Abraham. And that the patriarch was permitted, by faith, to comprehend somewhat of the nature of this covenant, we may perceive, from the declaration of the Lord Jesus to the gainsaying Jews, "Your father Abraham rejoiced to see my day, and he saw it, and was glad."

Ishmael was Abraham's first born, and was tenderly beloved by his father: but Jehovah said to the patriarch, "In Isaac shall thy seed be called." And the apostle Paul speaks of the two sons as being an allegorical or typical representation of the carnal or first nature of the human mind, and of the second or rege-

* Abraham's children also by Keturah, all became heads of nations.

nerate state; having an especial reference to the inheritance enjoyed by the believers in Christ, and the abrogation of the ritual covenant.

In the posterity of Ishmael, the Arabian tribes, we have a standing memorial of the purpose of God, who declared to Hagar that her son should "be a wild man," that "his hand" should "be against every man, and every man's hand against him," and that he should "dwell in the presence of all his brethren." This continues, even to the present day, to be exactly verified; for, whilst all other nations have been subdued and scattered, the wild and roving inhabitants of the Arabian desert, living in perpetual antagonism with all, have been conquered by none; but still dwell in their own land, in the presence of all their brethren.

CHAP. XVII.—Again was Abraham favoured with a personal intercourse with Jehovah, who condescended to visit him in human form, and to permit his servant to enjoy the most remarkable communication with his Creator of which we have any historical record. For "Jehovah appeared unto him in the plains of Mamre," as, "he sat by his tent-door in the heat of the day." And Abraham "lifted up his eyes and looked, and lo! three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground." Of these three heavenly, though *apparently human* visitors, one was specially addressed by Abraham, as the superior and directing person: and Abraham "said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee,

from thy servant." And Abraham provided refreshment for his guests, "and he stood by them under the tree, and they did eat;" and when they had partaken of the repast, they said, "Where is Sarah thy wife? And he said, Behold, in the tent." Then the superior visitor addressed Himself to Abraham, *as Jehovah*—promising him a son by his wife, whose name had been changed, by the command of the Lord, to Sarah, (or the mother of nations.) "And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And Jehovah said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? for I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Then did Jehovah communicate to Abraham the righteous purpose of His will, in the awful punishment that awaited the reprobate inhabitants of Sodom and Gomorrah, and the neighbouring cities of the plain; "because the cry of them" was "great, and their sin" was "very grievous." Then the two attendant angels "turned their faces from thence, and went towards Sodom;" but the superior Angel, who was himself Jehovah, continued to converse with Abraham, and to permit him to intercede for the devoted city; which Jehovah graciously declared He would spare, if only *ten* righteous could be found within it. "And Jehovah went His way, as soon as he had left communing with Abraham; and Abraham

returned to his place." Then, as the sacred narrative proceeds, we have striking evidence that the righteous "Judge of all the earth" graciously regards those who fear His name, for He "delivered just Lot, vexed with the filthy conversation of the wicked;" and his special care over his faithful servant Abraham is indicated by the record, that "It came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow."

CHAP. XVIII.—And Sarah bare Abraham a son, and Abraham called his name Isaac, according as the Lord had commanded him. And when the child was grown, it pleased God to try the faith of Abraham, by commanding him to offer up his son Isaac, as a burnt sacrifice unto the Lord. Abraham obeyed this command: and he took his darling son, with two of his young men who conveyed the wood and the fire for the sacrifice, and went, as he was directed by God, to a mountain in the land of Moriah; and there he "built an altar, and laid the wood in order, and bound Isaac his son" upon the altar; but, as he was about to slay his son, "the angel of the Lord called to him out of heaven, saying, Abraham, Abraham, lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son, from me." And Abraham beheld a ram that was "caught in a thicket by his horns"—and Abraham offered up the ram instead of his son—and he "called the name of

that place Jehovah-Jireh; (*i. e.*, The Lord will provide.) Thus, "by faith Abraham, when he was tried, offered up Isaac, and he that had received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called: accounting that God was able to raise him up even from the dead; from whence also he had received him in a figure." And when Abraham had become advanced in age he commanded the eldest servant of his house, that ruled over all that he had, to go to the land of his nativity and to his kindred, to take a wife unto his son Isaac: and the servant went to Mesopotamia, unto the city of Nahor, Abraham's brother. The descendants of their father, Terah, were worshippers of the everlasting Jehovah; whilst the Canaanites, amongst whom Abraham dwelt, had apostatized from him, and were of the nations who were to be cast out before the posterity of Abraham, according to the promise of the Lord. And the servant being divinely guided, went to the family of Bethuel, Abraham's nephew, and took Rebecca, the daughter of Bethuel, to be the wife of his master Isaac, who met her on the way, by the well La-hai-roi, as he walked in the field to meditate at eventide.

Shortly before this event Sarah died in Kirjath Arba, which was afterwards called Hebron, in the land of Canaan; and Isaac and Rebecca inhabited Sarah's tent. And Abraham took to wife Keturah, by whom he had six sons, who each became heads of tribes; and "Abraham gave gifts to them," and "sent them away from Isaac his son, while he yet lived,

eastward unto the east country; and from them, and from the children of Ishmael, we trace different nations and kingdoms in Arabia and the adjoining countries. Several of them became the enemies and oppressors of the children of Israel, both before and after their settlement in the promised land.

CHAP. XIX.—After the death of Abraham, Isaac and Rebecca had two sons, Esau and Jacob. "And the Lord appeared unto Isaac," and said unto him, "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee and to thy seed will I give all these countries, and I will perform the oath which I sware unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven." This promise had reference to the future increase and prosperity of the people who should descend from him, and who, in the lines of both his sons, became possessed of the territories eastward of the Jordan, extending far into Arabia, and westward to the Mediterranean, or "Great Sea," and to Egypt—from the Euphrates on the north, to the Red Sea southward. But the words of the Most High God, which follow this promise of external greatness, have clearly a far more important significance; being a renewal of that assurance, which had been vouchsafed to Abraham, of the Redeemer who was to come: "In thy seed shall all the nations of the earth be blessed."

And Isaac dwelt at Gerar in the land of the Philistines; but the men of Gerar stopped up the wells which Abraham had digged; therefore Isaac removed

thence into the valley of Gerar, and digged other wells; but the herdmen of the Philistines strove with Isaac's herdmen for these wells also. Then Isaac removed again, and digged another well; and the king of the Philistines made with him a league, which was confirmed by oath; therefore Isaac called the place Beer (*i. e.*, the well) Sheba (*i. e.* of the oath) and he there founded a city called Beersheba.

Esau, his eldest son, took to wife two Canaanitish women, who "were a grief of mind unto Isaac and to Rebecca."

"And Esau seeing that the daughters of Canaan pleased not Isaac his father, he went unto Ishmael, Abraham's son, by Hagar, and took unto the wives which he had Mahalath (elsewhere called Bashemath,) the daughter of Ishmael, and sister of Nebajoth, to be his wife."

And it came to pass that Jacob, instructed by his mother, obtained by subtlety the blessing of primogeniture; and, for this cause, Esau hated him, and purposed to kill him. The Apostle, in writing to the Hebrews, speaks of Esau as a "profane person, who, for one morsel of meat, sold his birthright." The right of primogeniture was, at that early period, attended by many advantages. The eldest son was heir to the lands of his father, and was considered the patriarch of the family. Isaac was, like Abraham, only a sojourner in a strange country; in which he had no "inheritance; no, not so much as to set his foot on," save the burying-place which Abraham had bought of the Hittites: and it is obvious that Esau

lightly esteemed his birthright; and was not influenced by that *faith* which "is the substance of things hoped for, the evidence of things not seen;" by which his fathers had believed Jehovah's promise, "Unto thy seed will I give this land." And the honour, privilege, and blessing that appertained to the heirship to which Isaac had succeeded, and which Jacob obtained from his brother, was not a merely temporal pre-eminence, it was an inheritance of a spiritual character, comprehended in the gracious covenant—"In thee, and in thy seed, shall all the families of the earth be blessed." Esau, however, was evidently an object of Divine care, as may be perceived by the command of the Lord, Deut. ii. 4–6: he became externally great and prosperous, his sons were established in a fruitful country, while Jacob's posterity were slaves in Egypt; and they continued the possessors of it, until after the seed of Israel were carried captive by hostile nations.

CHAP. XX.—Rebecca, Isaac's wife, seeing that her son Jacob had rendered himself obnoxious to the vengeance of his brother Esau, formed a plan for his escaping beyond the reach of personal injury; and she induced her husband to send away Jacob to seek a wife and a home in Mesopotamia. And Jacob went to Padan-aram unto his uncle Laban, his mother's brother. And as "Jacob went out from Beersheba toward Haran"—solitary, and doubtless sorrowful—"he lighted upon a certain place, and tarried there all night because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down

in that place to sleep, and he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it: and behold the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed—and in thee and in thy seed shall all the families of the earth be blessed." Thus, again, was confirmed the gracious covenant of that unspeakable blessing, which, through the Redeemer—the promised seed—offers salvation to "all the families of the earth." To Jacob, it appears probable, that this divine declaration was involved in mystery: but the sublimity and solemnity of the scene, which in vision he was permitted to behold, impressed his mind with an awful certainty that the Almighty Jehovah had manifested himself unto him: and when he awaked, "he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." And Jacob "took the stone which he had put for his pillow, and set it up for a pillar, and poured oil on it, and called the name of that place Bethel" (*i. e.*, Beth, the house, or house of, and El, God;) the place before had been called Luz. "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God: and this stone, which I have set up for a pillar, shall be God's

house." And Jacob went forward to the well of Haran, and there, by the direction of the God of Bethel, he met with Rachel, who afterwards became his wife; and he sojourned with her father Laban twenty years, during which time the Lord blessed him and increased him, until he had a numerous progeny, and large possessions in flocks and herds. Then Jacob returned to his own land; and as he "went on his way, the angels of God met him; and when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim" (*i. e.*, two armies.)

CHAP. XXI.—"And Jacob sent messengers before him to the land of Seir (the Horite) in the country of Edom," to conciliate his brother Esau, who sojourned there. Esau then came to meet him with four hundred men; at which "Jacob was greatly afraid and distressed." And Jacob prayed unto the Lord for deliverance from Esau; and he said, "Oh, God of my father Abraham, and God of my father Isaac, the Lord which said'st unto me, Return unto thy country and to thy kindred, and I will deal well with thee, I am not worthy of the least of all the mercies and of all the truth which thou hast showed unto thy servant." This confession—from a spirit contrite and humble—was graciously regarded. And a present of several large droves of cattle which Jacob sent was kindly received by his brother. And Jacob took his wives and children, and his flocks and herds, and passed with them over the ford Jabbok, and he sent them forward before him: and Jacob was left alone; and whilst

enduring the utmost anxiety, from the impending interview with Esau whom he had so highly offended, his faith and hope were confirmed by a very remarkable manifestation of the Divine presence.

"And there wrestled a *Man* with him until the breaking of the day"—and Jacob said, "I will not let thee go until thou bless me:" And the mysterious stranger replied, "Thy name shall no more be called Jacob, but Israel; for as a Prince hast thou power with God and with men, and hast prevailed." And Jacob called the name of that place Peniel; (*i. e.*, the face of God;) for, said he, "I have seen God face to face, and my life is preserved." And after Jacob had been kindly received by Esau, he came to Shechem, and pitched his tent before the city, in a field which he bought of the sons of Hamor; and there he erected an altar unto the Lord, and called it El-Elohe-Israel; (*i. e.*, God—the God of Israel.) And God said unto Jacob, "Arise, go up to Bethel and dwell there, and make there an altar unto God that appeared unto thee when thou fleddest from the face of thy brother Esau." Jacob then took all his household, and proceeded on the way as the Lord had commanded him; "and the terror of God was upon the cities that were round about them," and they did not hinder their journeying. And Jacob came to Luz, in the land of Canaan—the place where God had appeared unto him when he went to Padanaram, and Jacob built there an altar unto the Lord, and called the place El-Bethel, and there Jehovah renewed the promised blessing to Jacob, and to his seed. And after a time the patriarch removed his

tent to Ephrath, which is *Bethlehem*, where Rachel his wife died and was buried. And Isaac soon afterwards died, and was buried by his sons Esau and Jacob in the cave of "Machpelah, which is before Mamre, in the land of Canaan," where Abraham and Sarah, with Rebecca, had been entombed.

CHAP. XXII.—After a time of brotherly intercourse, Esau and Jacob again separated from each other; "for their riches were more than that they might dwell together; and the land wherein they were strangers was not able to bear them, because of their cattle." And Esau took his wives, and his children, and all the persons of his house, and his cattle, and all his substance, and finally settled in mount Seir. The territory surrounding this district of Arabia was, as we read in Genesis xxxvi. inhabited by a tribe called "The sons of Seir the Horite:" they had been established there long before the immigration of Esau: for we read in the early history of the Patriarch Abram of "the Horites in their Mount Seir." The country was called Edom, but the mountain and the territory surrounding it was denominated Seir, after the father of the race. His grandson Hori appears to have become the leader or chief among the tribe. We are told in Genesis, chap. xxxvi., that "the sons of Seir, the Horite, who inhabited the land," were, together with the sons of Esau, styled "Dukes of Edom." In Deut. ii. 12, we read that "The Horims dwelt in Seir beforetime; but the children of Esau succeeded them, when they had destroyed them from

before them, and dwelt in their stead." There is good reason to believe that the Dukes of Edom, as well as some who were called Kings, were all petty princes, or rulers over limited portions of the territory. After the settlement of Esau and his tribe that district of Arabia became much extended. We may conclude, that the high ground which formed the most striking feature of the region was called Mount Horeb, from Hori, the grandson of Seir: Mount Sinai being identical with it, or one of its peaks, probably its highest point. This is proved throughout the sacred history: for, when Jehovah appeared to Moses in the burning bush, at "*Horeb the mountain of God*," He said unto Moses, "When thou hast brought forth the people out of Egypt, ye shall serve God on *this mountain*." In the nineteenth chapter of Exodus, we have a description of the awful display of Almighty Power, when the Lord descended upon *Mount Sinai in fire*, and when He gave forth his holy law. "Moses alone" was permitted to "come near the Lord"—the people being commanded to "worship afar off."—In the fourth chapter of Deuteronomy, the same solemn scene is spoken of, and the same events narrated, as occurring *in Horeb*. In several chapters of the last named book allusions are made to the covenant made "in Horeb"—to Jehovah speaking to the people there: in Kings and Chronicles to the tables of stone, "which Moses put in the ark at Horeb." Psalm cvi. 19, says, the Israelites "made a calf in Horeb." Malachi exhorts the Jews to *remember the law that was given to Moses in Horeb—with the statutes and judgments*." Of the several peaks of

the ridge of mountains, that intersected the desert country through which the Israelites journeyed, we have some interesting details in the sacred history; and they prove that the maps of Arabia and Canaan, which are designed to show the localities of that region, are generally, if not universally, very incorrect. From Genesis xxxii. we learn that Esau lived in "the land of Seir, the country of Edom." Gen. xxxvi.—"Thus dwelt Esau in Mount Seir: Esau is Edom." Deut. xxxiii.—Moses said, "The Lord came from *Sinai*, and rose up from *Seir* unto them: He shined forth from Mount *Paran*." Thus all these eminences were clearly in Horeb, contiguous to which were the several nations of the Edomites, in Seir; the Midianites, at the base of Horeb, descended from Midian, one of the sons of Abraham by Keturah; mingled with the seed of Ishmael, as appears from Gen. xxxvii.; the Amalekites from Amalek, the grandson of Esau; and the Moabites and Ammonites, the posterity of Lot, the nephew of Abraham. Some of these retained, for a considerable space of time, traces of allegiance to the one true God; but, by degrees, they all became corrupted by idolatry and immersed in sin. We have a distinct clue to the countries which they inhabited by observing the scriptural record. It was when Moses kept the flock of his father-in-law, Jethro, priest of *Midian*, that Jehovah appeared unto him in "a flame of fire in a bush," in "Horeb, the mountain of God." *Moab* was *contiguous* to *Midian;* for we find that "the Elders of Moab and the Elders of Midian departed with the rewards of divination in their hand," and came unto "Balaam,

the son of Beor;" in order to bribe him to curse Israel. At Rephidim, in the wilderness of Zin, (sometimes written Sin,) Moses "smote the rock, and the waters gushed out:" *that*, says the sacred text, "is the water of *Meribah* in Kadesh, in the wilderness of Zin;" for "the people tempted the Lord," and said, "Is the Lord among us, or not?" notwithstanding that Jehovah had said unto Moses, "Behold, I will stand before thee there, upon *the rock in Horeb*." "Then came Amalek and fought with Israel in Rephidim." We are informed that at the end of forty years Moses reiterated to Joshua, the command to "Remember what Amalek did," when he came to them at Rephidim, where "the Amalekites dwelt in the valley." It was during the encampment of the Israelites in Kadesh in Horeb, that Miriam died. And that Mount Hor was one of the same ridge of heights is clearly shown by the text; and that it derived its name from Hori can scarcely be doubted; for we find that Aaron died "in Mount Hor, by the coast of the land of *Edom*." On an adjacent peak, Moses also died; for the sacred historian records that, "as Aaron died in Mount Hor," so the Lord spake unto Moses, "Get thee up into this mountain *Abarim*, unto Mount Nebo, which is *in the land of Moab;* and die in the mount, whither thou goest up."*

* From not comparing these Scriptural narrations, and from attention to vague Eastern traditions, much error has arisen. It is from the sacred text alone that we can obtain correct information respecting the localities of these ancient Arabian nations; for, as the Hebrew designations of those territories have, for a long course of centuries, been lost, and an Arabic nomenclature has been substi-

It is supposed that whilst Moses dwelt in Midian, he wrote the history of the Patriarch Job, (or Jobab);*

tuted by the Mahommedan tribes that have over-run those districts, it must be difficult, if not impossible, to ascertain the *exact* position of the countries and places mentioned in the Bible; unless in such instances as admit of certain proof by the discovery of unquestionable remains, such as those of Nineveh, Babylon, Petra, &c.

* The Septuagint version, which was the earliest translation of the Old Testament, its date 250 years before the Christian era, affords much light and confirmation to the history of Job, and states that "he was the Jobab of Bozrah that reigned in Dinhabah." In the "Codex Alexandrinus," we find the following: "He (Job) dwelt in the land of Ausitis, in the confines of Idumea and Arabia, and his former name was Jobab." It adds, "His father's name was Zarith, one of the sons of Esau," and that "he was the fifth from Abraham;" that "he was succeeded by *Assom*, governor of the country of the Temanites." The Arabic version of the Old Testament says, "Job dwelt in the land of Auz, between the boundaries of Edom and Arabia; and he was at first called Jobab." It adds, "He was the son of Zara, a descendant of the children of Esau."

That Job was the Jobab, son of Zerah of Bozrah, admits of little or no doubt.—It appears clearly established by the Scripture genealogy, which we trace as follows:—

..... Abraham ....
..... Isaac .....
..... Esau .....
..... Reuel .....
..... Zerah—or Zarith—or Zara.....
..... Jobab—or Job, who was succeeded by *Husham*, king of the Temanites—called, in the "Codex Alexandrinus," *Assom*. Thus Job appears to have been contemporary with the latter race of the enslaved Hebrews. Dr. Kennicott places him as coeval with Amram, the father of Moses; and this Jobab is proved to have lived at the same time with Eliphaz the Temanite, who was the great-grandson of Esau. The most vague conjectures, founded on no reliable data, have been hazarded in reference to the history of this great man. Neglecting the Scripture text, and the

a name that occurs as descended in the line of Shem, of whom, and of his brethren, it is said, "Their dwell-

genealogical arrangement which we find in it, some have supposed him to have lived before the time of Abraham;—assigning his *age* in proof; the term of which is inferred by his having lived, after his affliction, one hundred and forty years; but it should be remembered that every part of his career was extraordinary:—the perfection of his character, and the supernatural events that are recorded of his comparatively *youthful* days, may be considered as consistent with unusual longevity; and we perceive that this too is noticed by the inspired writer, who says, "Job died, being old and full of days." That Job was, in the time of his calamity, a *young* man, is proved by the speech of Eliphaz, chapter xv. 10, that Job's friends were *much older than his father*. Some have attempted to calculate *astronomically* on the time of his existence by the allusions in the book to certain *stars*.—Perhaps nothing could be more destitute of a solid foundation.

We may also add the testimony of the Syriac version, which says, "He dwelt in the land of Ausitis, on the banks of the Euphrates, and his former name was Jobab, and his father was Zareth, who came from the East." The English translation says, Jobab was "the son of Zerah of Bozrah." All these versions substantially agree with the Septuagint, which, for its great antiquity and correctness, is highly esteemed. And the authenticity of the book of Job, with the evidences that he was "Jobab the son of Zerah," one of the grandsons of Esau by Bashemath, are not in the least degree invalidated by some variation in the names of persons or places: for such variation is very common in Scripture, as well as in all other ancient records;—as may be perceived by observing that Joshua the son of Nun, is called in Numbers xiii. 16, *Oshea;* in Deut. xxxii. 44, *Hoshea*. In 1 Chron. vii. 27, he is named *Jehoshua*, the son of *Non*. In Acts vii. 45, Stephen calls him *Jesus*—Elijah, is called *Elias;* Elisha, *Eliseus;* Noah, *Noe;* Ornan, *Araunah;* Canaan, *Kenan;* Mahalaleel, *Maleleel;* Jared, *Jered;* Enoch, *Henoch;* Phut, *Put;* Jeconiah, *Coniah;* Azariah, *Uzziah;* Hosea, *Osee;* Ezekiel, *Ezekias;* &c. &c. Places also are variously named; as Haran, called also *Charran;* Edom, *Idumea;* Ar, *Aroer;* Kir, *Kirhaseth*, and also

ing was from Mesha, as thou goest unto Sephar, a mount of the *East.*" Job is said, in the Scripture record, to have been "the greatest of all men of the East;" and it is highly interesting to trace the collateral evidences, which the sacred genealogy affords, respecting the circumstances of this remarkable narrative. "The land of Uz," where Job lived, was, as we have good ground to believe, peopled by *Uz*, one of the grandsons of Shem; of whom we read, Gen. x. 31, "These are the sons of Shem, after their families, after their tongues, *in their lands, after their nations.*" Uz was evidently an extensive territory, comprehending various nations; for the prophet Jeremiah, (chap. xxv. 20,) speaks of the different races that composed "The mingled people that dwell in the desert," amongst these he mentions "*All* the *kings* of the

Kirharaseth; Zarthan, *Zaredath;* Noph, *No;* Sheba, *Seba;* Assyria, *Assur* and *Asshur;* Chittim, *Kittim;* Caphtorim, *Caphtor;* Shechem, *Sychem* and also *Sychar;* and many similar changes. In referring to the genealogy of the earliest patriarchs and of their immediate posterity, as recorded in Gen. x. and xxxvi., and in 1 Chron. i. and ii., we may observe the frequent variations that occur in names. Seth and Enos are called in Chronicles *Sheth, Enosh;* Salah is called *Shelah;* Phut, the son of Ham, is called *Put;* Obal, the son of Joktan, is *Ebal;* Mash, the son of Aram, and grandson of Shem, is called in Chronicles *Meshech*, with many others. Yet this circumstance does not warrant the faintest doubt of the perfect authenticity or the Divine authority of Holy Scripture, but, on the contrary, *strongly attests its genuine character;* because we perceive in it the entire agreement of the *facts* and *events*, as related by holy men of old, who lived in different ages of the world, and whose dialects would naturally conform to the period in which they wrote—as has been the case with those who translated the Holy Bible into *our* language.

land of *Uz.*" That Job lived near to Edom is evident, because one of his friends came from Temani, and the prophet Obadiah speaks of "the mighty men" of "Teman" of "the mount of Esau," with other allusions to "the wise men of Edom." The district lay to the south-west of Sabæa and Chaldea, whence bands of robbers came and seized on Job's cattle. This "greatest of all the men of the east," was doubtless *a sovereign ruler*, probably one of "the *kings* of the land of Uz." Of his power and greatness we have proof from his declaration that when he went out through the city, or sat in the street, "the young men hid themselves, and the aged arose and stood up—the princes refrained talking, and the nobles held their peace;" and he says, Unto me men gave ear, and waited, and kept silence at my counsel; after my words they spake not again" —"I chose out their way, and sat chief, and dwelt as a king in the army." He also says, "He hath taken the *crown* from my head." One of the sons of Seir, the Horite, who dwelt in Edom, gave to his eldest son the name of Uz—and *Bozrah* is spoken of, both in his time, and in the prophecies of Isaiah and Jeremiah, as the capital of Edom (sometimes called Idumea.) Amos prophesies that the Lord would punish Edom, and would "send a fire upon Teman, which shall devour the *palaces of Bozrah.*" Thus we perceive that Bozrah and Teman were either contiguous or the same city—and we may conclude that Job was the person who is spoken of as reigning in Bozrah. We have another most satisfactory evidence of the authenticity of this narrative respecting Job, from the names of his friends

who visited him in the time of his sore calamity. Esau's first-born was named Eliphaz, whose eldest son was Teman: from this stock, doubtless, sprang Eliphaz the Temanite: and from Shuah, who was one of the sons of Abraham by Keturah, we trace Bildad the Shuhite; whose father's name is twice mentioned in connexion with Edom. Elihu the Buzite, of the kindred of Ram (called elsewhere *Aram*) from Buz, the son of Nahor, Abraham's brother. Distinct territories derived their names from them, as we find in Jeremiah xxv., that "Dedan, Tema, and Buz, and all the kings of Arabia," are connected with "the kings of the land of Uz." Dedan and Tema (or Temani) were conquered by Edom, which was distinguished for its advancement in knowledge. Teman is spoken of as the seat of wisdom (See Jeremiah xlix. 7.) Bozrah and Teman were (according to Eusebius, and other ancient writers,) within a short distance from Petra. The tombs there cut out of the rock—still existing—explain Job's desire that he were at rest in the grave "with kings and counsellors of the earth, which built desolate places for themselves."

CHAP. XXIII.—And Jacob had twelve sons—each of them became the head of a tribe—their names being Reuben, Simeon, Levi, Judah, Zebulon, Issachar, Dan, Gad, Asher, Naphtali, Joseph, and Benjamin.

"Now Israel loved Joseph more than all his children," and "he made him a coat of many colours." For this distinction, together with their interpretation of dreams which he related to them, and which be-

tokened his future pre-eminence, his brethren envied and hated him, and at length conspired to slay him; but, through the direction of a gracious overruling Providence, they were induced to sell him as a slave to some Midianitish merchants, of the race of Ishmael, who took him into Egypt, where he was purchased by Potiphar, an officer in Pharaoh's house, and captain of his guard.

Here Joseph's integrity and virtue brought him into favour with his master, so that he confided to him the entire charge of his household. But it pleased the Almighty to permit injustice and cruelty again to oppress him, and he was cast into a prison; but he was sustained by faith, and "God was with him," and endued him with spiritual understanding, and at length "delivered him out of all his afflictions, and gave him favour in the sight of Pharaoh king of Egypt," who made him governor over all the land.

Joseph had, under divine direction, foretold a lengthened period of famine, and had devised the means of providing for it:—the dearth prevailed in all the adjacent countries, and Jacob with his household would have perished, had not the supply been graciously provided by the God whom he worshipped. He sent his ten elder sons to Egypt to buy corn: and afterwards the youngest was taken thither by his brethren, on which occasion Joseph made himself known unto them; and he sent for his aged father, who, with all his family, migrated into Egypt. "And the children of Israel dwelt in the district of Goshen, and they multiplied exceedingly, and became great."—"And the time

drew nigh that Israel must die;" and he pronounced a prophetic blessing on the sons of Joseph; after which he called together all his twelve sons, and declared unto them "that which should befall them in the last days." Under the influence of that faith which "is the substance of things hoped for, the evidence of things not seen," the venerable Patriarch, as he was about to enter into the blissful presence of the Angel of the Covenant, who, said he, "redeemed me from all evil," was divinely inspired to delineate the character and circumstances of the future generations of his children.

CHAP. XXIV.—Respecting one of his sons Jacob uttered a very remarkable prediction, clearly indicating, not only the prosperity and the regal power which should distinguish his tribe, but more particularly the extinction of this *external* dominion upon the coming of Christ, and the establishment of that *spiritual* kingdom which shall endure for ever:—"Judah, thou art he whom thy brethren shall praise; thine hand shall be in the neck of thine enemies; thy father's children shall bow down to thee:—the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

And Jacob charged his sons, saying, "I am to be gathered unto my people—bury me with my fathers, in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan." And when Joseph had lived to the age of one hundred and ten

years, he also "said unto his brethren, I die: and God will surely visit you, and will bring you out of this land unto the land which he sware to Abraham, to Isaac and to Jacob." And the brethren of Joseph embalmed him, and he was put in a coffin in Egypt, in order that, according to his injunction, his remains might eventually be interred in the cave of Machpelah, where they had entombed their father Jacob. Thus, as the Apostle declares, "By faith, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones."

And all that generation died: but the Hebrews "increased and multiplied greatly," and were "exceeding mighty; and the land was filled with them." Now there arose a new king over Egypt, which knew not Joseph; and he, fearing the numbers and consequent power of the Israelites, endeavoured to suppress them, and to prevent their increase by severe and cruel bondage. And he set over them taskmasters who afflicted them with their burdens, and made them build treasure cities for Pharaoh, Pithom, and Raamses (or Rameses,) and all the service imposed on them "was with rigour." And in order to exterminate the race of the Hebrews, Pharaoh issued an edict that all their male children should be destroyed. "At this time Moses was born, and was exceeding fair, and was nourished up in his father's house three months;" and when he could no longer be concealed there, his mother hid him in an ark of bulrushes amongst the flags by the edge of the river Nile. And the daughter of

Pharaoh went to bathe in the river, and her maidens walked along by the river's side: and seeing the ark among the flags she sent a maid to fetch it: and when she had opened it and looked on the child, "behold the babe wept; and she had compassion on him," and took him for her own son, employing his mother as his nurse. And Pharaoh's daughter had Moses instructed in all the learning of the Egyptians, and he became "mighty in words and in deeds." Egypt was then a powerful kingdom, and the honours and pleasures of a glittering court were calculated to captivate the heart of Moses; but, being actuated by faith in God, and guided by the Holy Spirit, "he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect unto the recompense of the reward."

CHAP. XXV.—It appears that, at an early period of his life, Moses contemplated becoming the deliverer of his brethren; and "when he was grown he went out unto them, and looked upon their burdens: and he espied an Egyptian smiting an Hebrew, and he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold two men of the Hebrews strove together; and he said to him that did the wrong, Why smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the

Egyptian yesterday? And Moses feared, and said, Surely this thing is known." He had "supposed that his brethren would have understood how that God, by his hand, would deliver them; but they understood not." Now "Pharaoh heard this thing," and "sought to slay Moses: but he fled from the face of Pharaoh to the land of Midian," and dwelt with Jethro, the priest of Midian, whose daughter Zipporah became his wife. "And it came to pass in process of time that the king of Egypt died; and the children of Israel sighed by reason of the bondage; and their cry came up unto God, and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

CHAP. XXVI.—"Now Moses kept the flock of Jethro his father-in-law: and he led the flock to the backside of the desert, and came to Mount Horeb;" a district here, as well as in some other narrations of the sacred volume, denominated "the Mountain of God:" being doubtless so called in consequence of the awfully memorable and glorious manifestations of the Almighty Jehovah, repeatedly visible there; a remarkable instance of which was now vouchsafed to Moses. For, behold, "the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And God called unto him out of

the midst of the bush, and said Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God. And Jehovah said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows, and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land, and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Come now therefore, and I will send thee unto Pharaoh, that thou mayst bring forth my people the children of Israel out of Egypt. And Moses said, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought the people out of Egypt, ye shall serve God in this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM. Thus shalt thou say unto the children of Israel,

I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt, and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites," &c. "And thou shalt come, thou and the elders of Israel, unto Pharaoh, and shalt say unto him, The Lord God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice unto the Lord our God;" and "the king of Egypt will not let you go, no, not by a mighty hand; and I will stretch out my hand, and will smite Egypt with all my wonders, which I will do in the midst thereof; and after that he will let you go."

CHAP. XXVII.—The wondrous appearance of the manifested Deity, together with the revelation to Moses of His infinite power and attributes, as recited in the preceding chapter, demands our most reverent attention; and we may profitably contemplate the circumstances indicated in this portion of the sacred history.

At the marvellous object before him—a bush flaming with fire, yet not consumed—Moses was greatly astonished; and when, out of the midst of the bush, Jehovah called unto him, announcing Himself to be the God of Abraham, the God of Isaac, and the God of Jacob, Moses might well hide his face, and be "afraid to look upon God."

When, in after ages, the same Almighty Being manifested Himself, as *man*, in the person of Jesus Christ, he reproved the gainsaying Sadducees, who taught that there was no resurrection, by referring them to that which they professed implicitly to believe, viz., this declaration of the Most High to Moses, that He was the God of those patriarchs who had, for ages past, been the blessed partakers of the everlasting resurrection life in the heavenly world. And Jesus said, "Now, that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, of Isaac, and of Jacob: for He is not the God of the dead, but of the living."

From the inquiry made by Moses, "Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say unto me, What is His name? What shall I say unto them?"—we may infer that the knowledge and worship of the one true God had become gradually lost among the Hebrews. They were habituated to behold, and most probably to unite in, the gross and sensual idolatry of the Egyptians, who adored as sacred, not only the *nobler* animals of the brute creation, but even noxious vermin and creeping rep-

tiles, as well as the onions, the garlic, &c., which their own hands had planted. Thus had they "changed the glory of the incorruptible God, into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things."

The immediate descendants of Jacob were instructed in the homage due to the Omnipotent Creator of all things; but the early history of this people affords a remarkable evidence that the human mind, subjected to unholy influences, and deprived of the light of an external revelation, becomes easily enveloped in the mists of superstition, and bows before an imaginary deity, like the Israelites, who "made a calf in Horeb," and "offered sacrifice unto the idol." Notwithstanding that they had so abundantly witnessed the marvellous works of God, the debased and idolatrous habits contracted in Egypt rendered them insensible of His supreme power and agency, and they ascribed the glory of all those wonders to a molten image! saying, "These be thy gods, Oh Israel, which brought thee up out of the land of Egypt."

CHAP. XXVIII.—If we meditate on the spiritual condition into which the children of Israel had, during their sojourning in the land of Egypt, become degenerated, we cannot fail to be impressed with the remarkable nature of the commission intrusted to Moses, in answer to his inquiry respecting the *name* of the God whose messenger he should declare himself to be—"And God said unto Moses, I AM THAT I AM—Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

How perfectly was this sublime appellation calculated to meet the mental darkness which it was designed to enlighten!—expressing as it does, the *independent, eternal, uncreated, self-existent nature* of that *invisible*, but *Almighty* BEING, who made all things, whom the heaven of heavens cannot contain, who is the alone Source and Fountain of all life, upholding every thing by the word of His power.—Could any designation of the Infinite Jehovah, be more calculated to awaken the Israelites to a consciousness of the degradation of those who had placed their dependence on created and perishing objects, the very existence of which was contingent on the will of the deluded worshipper, and of which even the faintest ray of human reason might show the utter powerlessness to confer blessing, or to avert evil?

CHAP. XXIX.—In the youthful days of Moses, when, as the reputed son of Pharaoh's daughter, he was possessed of the power and influence attached to worldly rank, he could courageously defend his brethren from oppression and insult, and, as appears by the testimony of the Martyr Stephen, designed to effect their deliverance: but now, when he had lived to gain, doubtless, a deeper experience of the utter weakness of the arm of flesh, he pleaded his incapacity in the presence of the Lord, and desired to be excused from the great undertaking to which he was divinely appointed. Jehovah convinced him, by miracles, of His own omnipotent power—the rod in the hand of Moses became, at the word of the Lord, a serpent

from which he fled, and on his being commanded to put forth his hand and to take it by the tail, it again was a rod as before:—other supernatural evidences of the working of an Almighty agency also tended to produce, in the mind of Moses, implicit faith and obedience, and he was encouraged by the promise that Aaron his brother should be his companion and spokesman—"Moses went unto Jethro his father-in-law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive: and Jethro said to Moses, Go in peace." And he took Zipporah his wife, and his sons, and departed: and he "took the rod of God in his hand." By the direction of the Most High, "Aaron met him in the Mount of God;"—"And Moses and Aaron went and gathered together all the elders of the children of Israel, and Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the people; and the people believed: and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped." And afterward, "Moses and Aaron went in and told Pharaoh, Thus saith the Lord God of Israel, Let my people go that they may hold a feast unto me in the wilderness; and Pharaoh said, Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go."

And Pharaoh increased the burdens of the Hebrews, so that when Moses spake unto them the word of the Lord, "they hearkened not unto him for anguish of

spirit, and for cruel bondage."—"And Moses spake before the Lord, saying, Behold the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips? And the Lord spake unto Moses and Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt." And the Lord said, "I will multiply my signs and my wonders in the land of Egypt; but Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, and my people the children of Israel, out of the land of Egypt, by great judgments; and the Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring forth my people the children of Israel from among them." And the Lord brought upon Egypt a succession of most dreadful plagues, from which the Hebrews in Goshen were exempt. But notwithstanding that on Pharaoh, and on all the Egyptians the judgments of Jehovah were most awfully inflicted, yet the heart of this impious king became even more and more hardened, until his own servants said unto him, "Let them go—Knowest thou not yet that Egypt is destroyed?"

CHAP. XXX.—The king of Egypt was, for a time, subdued by terror, but on the remission of tremendous judgments he again hardened his heart; and the Lord permitted him to become the subject of a judicial blindness and obduracy; and he continued to resist Omnipotent Power until the land of Egypt was brought to the

utmost misery and desolation. Yet the spirit of this infatuated monarch relented not; and after the indignation of the Most High had been manifested by a series of calamities, each one of which was sufficient to convince him that he strove against a strength that was invincible, another visitation of a most awful character was denounced against him and his people. And Moses said, "Thus saith the Lord, At midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, and also all the first-born of cattle; and there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more." "And the Lord spake unto Moses and Aaron, saying, This month shall be unto you the beginning of months; it shall be the first month of the year to you. Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for a house; your lamb shall be without blemish, a male of the first year; ye shall take it out from the sheep, or from the goats; and ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening, and they shall take of the blood, and strike it on the two side-posts, and on the upper door-post of the houses wherein they shall eat it: and they shall eat the flesh in that night, roast with fire, and with unleavened bread, and with bitter herbs shall they eat it. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand, and ye shall eat it in haste: it is

the Lord's Passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you, to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial, and ye shall keep it a feast to the Lord throughout your generations." And Moses and Aaron gave this charge unto the children of Israel; and when they heard it, "they bowed the head and worshipped."—"And it came to pass in that night that the Lord smote all the first-born of Egypt; and there was a great cry throughout the land, for there was not an house of the Egyptians where there was not one dead."—"And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall no stranger eat thereof: a foreigner or an hired servant shall not eat thereof. In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof." And the Israelites did as the Lord commanded, and the destroying angel touched them not. "By faith they kept the passover, and the sprinkling of blood."

CHAP. XXXI.—In the preceding chapter we have beheld the dreadful consequences of defying the manifested will of an Almighty Being:—We have seen how *the angel* of the Lord went forth to smite an impeni-

tent nation, and the mercy shown to that people whom Jehovah had chosen to place his name among. And now it behooves us reverently to ponder the sacred instruction conveyed by the institution of that most remarkable ordinance of the Passover; which, whilst it was designed to commemorate the marvellous preservation of the Israelites, was, in all its details, a perfect type of that propitiatory offering which was made upon Mount Calvary for the redemption of a fallen world. For, as saith the Apostle, "Christ, our Passover, was sacrificed for us."

In the awful mission of the destroying angel, we behold the symbol of that eternal death which awaits the unpardoned sinner; and in the blood of the lamb sprinkled on the lintels and door-posts of the habitations of Israel, we see the type of that blessed application of the blood of Christ, by which, through living faith, the soul is exempted from the perdition that is reserved for the ungodly. This "blood of sprinkling" was the token appointed by Jehovah for the preservation of the Hebrews: well might the Apostle say, it "speaketh better things than that of Abel:" for the blood of Abel cried unto God from the ground for the punishment of the murderer; but the blood of Christ, thus prefigured, is the substance of that mercy—the seal of that everlasting covenant—by which sin is blotted out and its merited punishment averted. The lamb was roast with fire, significant of the suffering of Christ for our redemption; and as the Israelites kindled the fire, and felt its heat, we may understand that it was an emblem also of that "baptism of the

Holy Ghost and fire" which *we* must experience. And as the flesh of the Paschal lamb afforded nourishment to the natural body, so doth the spiritual participation of the flesh and blood of Christ impart to the soul the strengthening virtue of immortal life. Christ himself declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you—Whoso eateth my flesh and drinketh my blood hath eternal life."

The lamb was, by the command of God, eaten with unleavened bread and with bitter herbs—significant, as the Apostle shows, of the only state of mind in which we can partake of the true supper of the Lamb: viz., "with the unleavened bread of sincerity and truth;" and in that penitent condition of soul, by which we are brought through the strait gate, into the narrow way of humiliation and self-denial. And, as the passover was eaten *in haste*, and with the requisite equipment for the journey before them, so must the visited children of the Most High strive, *without any delay*, to seek an interest in Christ; and, *fleeing from the wrath to come*, "run with patience the race set before" them. And, as no man was to "carry forth aught of the flesh abroad," to be partaken of by others, but each was to eat it in the "one house," where its blood was sprinkled, so the Christian cannot impart to another the efficacious virtue of divine life: "No man can redeem his brother"—every soul must work out its "own salvation with fear and trembling," through the power of the grace of God. And as "no foreigner or hired servant" could partake thereof, so none but the spiritual

Israel, none but those who, by regeneration, are become the seed of faithful Abraham, can feed on this heavenly passover. The lamb was to be eaten without a bone being broken; which, as the beloved disciple of Christ testifies, was typical and prophetic of the crucified body of the Lord Jesus. And the month of their deliverance from the bondage of Egypt was, ever after, the beginning of the year to the Israelites: a striking type of that *new life* which the soul experiences that becomes converted to God, and redeemed from the bondage of sin.

CHAP. XXXII.—During the ages that preceded the coming of the Messiah—*God manifest in flesh*—there was, by divine appointment, a long period of preparation for the revealing of that perfect law of righteousness —"the law of the spirit of life in Christ Jesus,"—which superseded the external ordinations of the Mosaic economy, and very gradually, through the ceremonial observances of that dispensation, and by the light of prophetic vision, was the nature of the Christian covenant shadowed forth. We have, in the last chapter, dwelt on the institution of the feast of the passover, and have seen how remarkably it typified the redemption which is in Christ; but it was reserved for the disciples of Jesus to behold the full unfolding of the glorious mystery which was veiled under the carnal ordinance. We find that John the Baptist, who was sent to bear witness of Christ, and to prepare the way before him, thus announced him to the Jews, "Behold the Lamb of God which taketh away the sin of the world!" And

the Apostle Peter testifies to the early believers, that they were redeemed "by the precious blood of Christ, as of a lamb without blemish and without spot; who verily was fore-ordained before the foundation of the world, but was manifest in these last times." And the Apostle John, describing the heavenly visions which he beheld, when, in the isle of Patmos, he "was in the Spirit on the Lord's day," recites the anthem of glorified saints, who "fell down before the Lamb," and, with harps, sang the "*new song*, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." Thus is clearly indicated the blessed truth that, from the beginning to the end of time, every soul that has been admitted into the kingdom of God has been ransomed by the blood of Jesus. His propitiatory sacrifice was as effectual for the salvation of man before He came to suffer in our nature, as it is for those who are privileged to live in these glorious gospel days. And the antecedent efficacy of "the offering of the body of Jesus Christ *once for all*," is strikingly marked by the Apostle's testimony that He was "the Lamb slain from the foundation of the world."

But how solemn is the infinitely important consideration, that, in order to experience the sprinkling of the blood of our Paschal Lamb, we must, by yielding to the convictions of the Spirit of Truth, come unto Christ in living faith, and, by the washing of regeneration and the baptism of the Holy Ghost and fire,

become cleansed from sin, and "made meet to be partakers of the inheritance of the saints in light."

CHAP. XXXIII.—"And Pharaoh called for Moses and Aaron," in that awful night when the angel of the Lord smote throughout the land, "and said unto them, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said." And the Egyptians were urgent upon them, to "send them out of the land in haste." Then the Hebrews went forth, and journeyed from Rameses to Succoth, and a mixed multitude went up with them, and flocks and herds, even very much cattle. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." This computation reckons the entire period included between the promise being given to Abraham, and the exodus of his descendants from Egypt:—two hundred and fifteen years were passed by Abraham, Isaac, and Jacob, in the land of Canaan, and the same space of time was spent by their children in Egypt. And when they had fulfilled the years which, according to the word of the Lord, they were to be strangers in countries that were not theirs, "all the hosts of the Lord" went forth from the land of Egypt: and the Lord went before them, by day in a pillar of a cloud to lead them in the way, and by night in a pillar of fire to give them light; to go by day and night." They continued their journey until they came to the border of the Red Sea. "And it was told the King of Egypt that the people fled:" and Pharaoh and his servants

said, "Why have we done this, that we have let Israel go from serving us?" And Pharaoh made ready his chariot, and he and his people pursued after the Hebrews, with "all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamped by the sea, beside Pihahiroth." And when the children of Israel beheld the Egyptians, "they were sore afraid, and they cried unto the Lord;"—"And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which He will show you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever. The Lord shall fight for you, and ye shall hold your peace."—"And the Angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them, and it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these, so that the one came not near the other all the night." And the Lord said to Moses, "Lift thou up thy rod, and stretch thou out thine hand over the sea, and divide it." And Moses did so, and "the waters were divided, and the children of Israel went into the midst of the sea upon the dry ground, and the waters were a wall unto them on their right hand and on their left. And the Egyptians pursued and went in after them into the midst of the sea." And in the morning "the Lord troubled the host of the Egyptians, and took off their chariot wheels; and they said, Let us flee from the face of Israel, for the Lord fighteth

for them against the Egyptians."—"And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians." And Moses did so, "and the waters returned and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the Red Sea after them; there remained not so much as one of them." Jehovah, says the Psalmist, "overthrew Pharaoh and his host in the Red Sea." (Psal. cxxxvi. 15.) "And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord and His servant Moses." Then sang Moses and the children of Israel a song of triumph to Jehovah, and Miriam the prophetess,—the sister of Moses and Aaron,—with "all the women," celebrated their miraculous deliverance "with timbrels and with dances." In their devotional services the Hebrew people were accustomed to the use of both vocal and instrumental music. In this, as in their other external symbols of worship, they typified that joyful ascription of thanksgiving and praise, which is offered by the true believers in Christ—by such as the apostle addresses with the exhortation, "Be filled with the Spirit: speaking to yourselves in psalms, and hymns, and spiritual songs; singing and making melody in your heart to the Lord; giving thanks always for all things unto God, even the Father, in the name of our Lord Jesus Christ."

CHAP. XXXIV.—In the beatific vision, through which the Apostle John beheld the glorified company

of those who "had gotten the victory over the beast, and over his image, and who were standing on a sea of glass mingled with fire, having the harps of God," he heard the anthem which they sang, and which he rehearses as "the song of Moses the servant of God, and the song of the Lamb: Great and marvellous are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints! Who shall not fear thee, oh Lord! and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." And with solemn and reverential adoration, may *we* feel the force and application of this angelic hymn, while we contemplate the mighty acts of Jehovah, in the deliverances which He wrought for His chosen people. And not less powerful—not less gracious—are His dealings with *us*, who live under the gospel dispensation. But the manifestation of His love and care, towards His dedicated children, is not *now*, as it was in the days of old, addressed by visible signs and wonders to the *external* senses of man, but is experienced in the soul of the faithful believer in Christ. And although he sees not, with the outward eye, the pillar of the cloud by day, or the pillar of fire by night, yet is he favoured with that Holy guidance of which this miraculous column was an emblem: he is permitted, at seasons, to enjoy the conscious presence of his Lord; and, in the safe direction of the Holy Spirit—the Leader and Comforter of the true Israel of God—he is defended from the assaults and wiles of the enemy, and shown the way wherein he should walk, as he journeys through

the wilderness of this world; and is, through the mercy of his God in Christ, brought eventually to the promised land,—the heavenly Canaan. So that to every obedient disciple of the Lord Jesus is the blessed promise verified which was given to the Lord's servant when led by the pillar of the cloud—the visible manifestation of Jehovah's guidance,—"My presence shall go with thee, and I will give thee rest."

CHAP. XXXV.—Moses now led the people into the Arabian desert, into the district called the wilderness of Shur; thence they proceeded towards Sinai. And there being no wells of water, (save that of Marah, which was bitter,) they showed a disposition to unbelief and discontent:—the bitter waters were miraculously made sweet; and they soon afterwards came to "Elim, where there were twelve wells of water, and threescore and ten palm trees;"—but, on pursuing their journey, they were soon brought to a barren land, where there was neither bread nor water; and then, unmindful of the many deliverances which the Most High had wrought for them, they murmured against the Lord, and against His servant Moses. "Then said the Lord unto Moses, Behold, I will rain bread from heaven for you: and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or not.—At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am the Lord your God." And it came to pass that, in the evening, quails came up and *covered the* ground; and in the morning the manna

fell as dew around the camp; and the Israelites did eat this manna in the wilderness forty years; until they came into the land of Canaan. Yet, although thus miraculously fed, they evinced, from time to time, their want of faith in the power of Jehovah; and if they found not wells of water they rebelled and murmured against Him. By the command of the Lord, Aaron filled a pot with manna, and laid it up before the Testimony, to be kept as a memorial for their future generations. Here was a memorable type of the spiritual bread—the heavenly manna—on which the Christian feeds, and by which he is "nourished up unto eternal life;" even the Lord Jesus Christ; who declared, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Again He said "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Thus indicating the quickening power, the living operation of the Holy Spirit on the soul of man, imparted, through the sacrifice of Christ, to all who receive Him in faith, and depend on Him for the supply of their spiritual need. The provision of manna for the Hebrews was characterized by another remarkable circumstance. On the sixth day of the week the portion which each individual gathered was doubled, and served for their sustenance during that day and on the following one—but on every other day of the week it was gathered fresh; or "it *bred worms* and stank." On the seventh day, that

which was reserved from the preceding day was good. Thus, before the giving of the law—before the ten commandments were miraculously inscribed by "the finger of God,"—was the Sabbath divinely consecrated. And, although its rigid observance, as ordained in the Mosaic code, was shown by Christ not to be binding on His disciples, yet His expression, "The Sabbath was made for man," indicates that, for all mankind, the setting apart a portion of time for rest and worship was graciously designed.

CHAP. XXXVI.—And the Israelites journeyed, according to the command of the Lord, and pitched their tents at Rephidim, where there was no water; and the people again tempted God by their murmurings; and the Lord directed Moses to take his rod and smite the rock of Horeb. Moses did so, "and the waters gushed out;" and the place was called Massah, and Meribah, (*i. e.* temptation and dispute.) The stream that thus refreshed the Israelites was a type of "the water of life," which flows from Jesus Christ, the Rock of our salvation, who was smitten for us; who, on the "great day of the feast, stood and cried, saying, If any man thirst, let him come unto me and drink." The Evangelist John adds, that Jesus spake of the Holy Spirit, "which they that believe on Him should receive." The encampment was now in the vicinity of Edom, a country inhabited, as we have before read in chapter xxii., by the descendants of Esau. And the Lord spake unto Moses thus: "Command thou the people, saying, Ye are to pass through the coast of your bre-

thren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore. Meddle not with them; for I will not give you of their land, no, not so much as a foot-breadth; because I have given Mount Seir unto Esau for a possession." The Moabites and Ammonites also dwelt in territories contiguous to Edom, and the Lord said to Moses, "Distress not the Moabites, neither contend with them in battle; for I will not give thee of their land for a possession, because I have given Ar* unto the children of Lot."—"And when thou comest nigh over against the children of Ammon, distress them not, nor meddle with them, for I will not give thee of the land of the children of Ammon any possession, because I have given it unto the children of Lot." Thus was the mercy of Jehovah manifested toward the seed of his people; but we find that these nations made ungrateful returns. Of one of their tribes we have an awful record; for the descendants of Amalek, a grandson of Esau, called one of "the Dukes of Edom," came against the Israelites at Rephidim, when they were "faint and weary;" and the sacred historian remarks that Amalek "feared not God." And Moses charged Joshua to "Choose out men, and fight with Amalek," whilst he would stand on the hill with "the rod of God" in his hand. The impiety of the Amalekites was strikingly marked; for they were so near to the Red Sea, that they must have been apprized of the mighty

* Ar was then the chief city of Moab, lying on the south of the river Arnon.

wonders wrought by Jehovah for the deliverance of His people. And Moses, in his triumphant song, when he "saw the Egyptians dead on the sea-shore," said, "The Dukes of Edom shall be amazed—fear shall fall upon them." Amalek could not stand before "the hosts of the Lord." Moses held up the miraculous rod, and whilst he did so, Israel prevailed; and when his hands were heavy, Aaron and Hur supported them. "And Joshua discomfited Amalek and his people with the edge of the sword. And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah Nissi;" (*i. e.* the Lord my Banner, or the Lord's Banner;) signifying that the banner of Jehovah's warfare against Amalek should be upheld "from generation to generation." What can be conceived more dreadful than thus to have "provoked to anger the Holy One of Israel," and to have brought down, upon a guilty race, the perpetuation of His exterminating and righteous judgments? As they "encamped at the mount of God," (where Moses had been first called by Jehovah out of the bush that burned with fire and was not consumed,) the people were near to the land of Midian; and Jethro, the father-in-law of Moses, had heard of all that the Lord had done for Israel; and he came to the camp, and brought the wife of Moses with her two sons—for they had been sent back to Midian while the mission to Pharaoh was fulfilled—and Jethro praised the Lord for His goodness to Israel, and offered a burnt sacrifice *unto God.*

CHAP. XXXVII.—From Rephidim, at the base of Horeb, which was the western summit of the mountain, the Israelites were led forward to the foot of the middle, or highest of its peaks, denominated Sinai, probably from its being the most elevated ground in that desert country called the wilderness of Sin; the eastern summit was named Mount Seir, possibly also Hor, from Hori, the grandson of Seir. The district bordering *this* peak was, as we have before seen, given to the Edomites, the descendants of Esau. Being now encamped at the edge of Mount Sinai, the word which was declared to Moses from the burning bush, "When thou hast brought the people out of Egypt ye shall serve God in this mountain," was to be fulfilled in a most memorable manner: for "the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day; for on the third day the Lord will come down in the sight of all the people upon Mount Sinai. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall surely be put to death; there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast, or man, it shall not live."—"And it came to pass on the third day, in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled; and Moses brought forth the people to meet with God,

and they stood at the nether part of the mount: and Mount Sinai was altogether on a smoke, because the Lord descended on it in fire—and the whole mount quaked greatly; and when the noise of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." And God spake all the words of the Ten Commandments: and the people were afraid, and "they removed and stood afar off; and they said unto Moses, Speak thou with us and we will hear, but let not God speak with us, lest we die." This awful manifestation of the presence of Jehovah on Mount Sinai, and the circumstances that attended the revelation of His immutably righteous law, are significant of the terrors which overwhelm the conscience of the guilty sinner, when effectually aroused to the conviction that "The wrath of God is revealed from heaven against all unrighteousness and ungodliness of men." And the sanctifying of the Israelites, and the washing of their clothes, is emblematic of that turning away from evil, and that desire of forgiveness, which fill the hearts of those who truly "repent and turn to God, and do works meet for repentance." These are brought, through the mercy of God in Christ, not to an abiding under the condemnation of the law, but to the justifying faith of the Gospel. As saith the Apostle, in his epistle to the believing Hebrews, "Ye are not come unto the mount that might be touched, and that burned with fire; and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which voice, they *that* heard entreated that the word might

not be spoken to them any more. But ye are com unto Mount Zion, and unto the city of the living God the heavenly Jerusalem, and to an innumerable com pany of angels, to the general assembly and churc of the first-born which are written in heaven, and t God the Judge of all, and to the spirits of just me made perfect, and to Jesus the Mediator of the Ne Covenant, and to the blood of sprinkling, whic speaketh better things than that of Abel."

CHAP. XXXVIII.—The Ten Commandments wer delivered to the people with the most impressive indi cations of their solemn character. Moses said, "Th Lord spake unto you out of the midst of the fire—an He declared to you His covenant, which he command ed you to perform; even ten commandments; and H wrote them upon two tables of stone," (elsewhere called "two tables of testimony, tables of stone, written wit the finger of God." Moses remained on the moun forty days, and received many other directions for th laws which were to be observed by the Israelites, an for the making of the tabernacle and ark of the cove nant, also for the vestments of the High Priest, an the other Levites employed in the holy services o ministering before the Lord, and offering sacrifices unt Him. And the Lord called Bezaleel, of the tribe o Judah, and "filled him with the spirit of God, in wis dom, and in understanding, and in knowledge of al manner of workmanship;" and Aholiah, of the tribe o Dan, was inspired with the qualifications needful to b the assistant of Bezaleel; and to the *wise-harte*

among the people was given ability to unite with them in making all that was commanded. But when Moses tarried in the mount the Israelites made a calf of molten gold, and "sacrificed peace offerings, and burnt sacrifice" on an altar, which Aaron built before the calf, and they said, "These be thy gods, oh Israel; which brought thee up out of the land of Egypt." And the anger of the Lord was kindled against them. And when Moses descended from the mount, with the two sacred tables of stone in his hand, he saw the calf, and the people dancing before it, and his "anger waxed hot," so that he cast out of his hand the two tables of stone, which contained "the writing of God graven upon the tables," "and brake them beneath the mount." And Moses burned or melted the calf, and afterwards ground it to powder, and strewed it upon the water which the children of Israel drank: and, by the command of God, the idolaters were put to death. After this the Lord said he would not go up in the midst of the people, unto the good land that he had promised to give them, because they were "a stiff-necked people;" but that he would send an angel before them. And the glory of the Lord appeared unto Moses, and "the Lord spake unto Moses, face to face, as a man speaketh unto his friend."—"And the Lord said unto Moses, Hew thee two tables of stone, like unto the first—and come up in the morning unto Mount Sinai:" and Moses did as the Lord commanded him, and took in his hand the two tables of stone. And the Lord descended in a cloud; and the Lord passed by before him, and proclaimed His own

holy name; and declared His glorious attributes of mercy and justice: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and fourth generation. And Moses bowed his head towards the earth, and worshipped." And Moses "was there with Jehovah forty days and forty nights, and did neither eat nor drink." And the Lord wrote upon the tables the words of the covenant, the ten commandments.—See Deut. x. 1–5.

CHAP. XXXIX.—When Moses came down from the mount "the skin of his face shone," so that Aaron and the people "were afraid to come nigh unto him:" and he "put a veil over his face" while he talked with them. This veil was emblematic of the mental condition of the Jews, who could not discern, through the ceremonies of their law, the spiritual covenant of which they were typical. And the Apostle says that when they read the law of Moses "the veil is still upon their hearts, which veil is done away in Christ."

And Moses spake unto the congregation that they should bring offerings unto the Lord, for the making of the tabernacle, and the holy vessels and furniture of the sanctuary: and the people brought willingly and in great abundance. And the men and women in whose hearts the Lord had put wisdom, wrought the work of the tabernacle. And Bezaleel made "all things ac-

cording to the pattern shown to" Moses "in the mount." He "made the ark of the covenant;" "two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it; and he overlaid it with pure gold within and without, and made a crown of gold to it round about; and he cast for it four rings of gold to be set at the four corners of it, and he made staves to bear the ark, and he overlaid the staves with pure gold, and put them through the rings. Thus, whenever the ark was moved from the tabernacle, no hand was allowed to touch it—for it was most holy. And into the ark were put "the golden pot that had manna, and Aaron's rod" that in one night budded, and bare almonds, "and the tables of the covenant." And Bezaleel "made the mercy-seat of pure gold; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof: and he made two cherubims of gold, beaten out of one piece, and set them on the two ends of the mercy-seat —out of the mercy-seat made he the cherubims, on the two ends thereof; and the cherubims spread out their wings on high, and covered the mercy-seat, with their faces one to another." And the mercy-seat was put above upon the ark; and the Lord said, "There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

If we meditate on the ark of the covenant, and on

the mercy-seat (or propitiatory, as the Hebrew word signifies,) which stood above it, we may perceive that there are some most deeply interesting and solemn characteristics of the glorious gospel, as shadowed forth by this sacred emblem of the presence and attributes of Jehovah, significant of the covenant made by God, in Christ, with his believing children. The contents of the ark denoting the spiritual life and nourishment of the soul, derived from Christ, our heavenly manna; also the "fruit unto holiness" which His divine Spirit brings forth in them that obey Him; and His righteous law and commandments which He writes on the tablet of the heart of every one that seeks to do the will of God: and most impressively does the mercy-seat speak to us of Jesus Christ, our propitiation and advocate with the Father, through whom alone "we have access by faith into this grace wherein we stand."—"The cherubims of glory covering the mercy-seat," appear significant of "the glory that shall be revealed;" for all those who, being "brought nigh by the blood of Christ," keep the commandments of God steadfast unto the end. And we may observe that whilst the length and breadth of the mercy-seat are revealed, as equal with those of the ark of the testimony, the depth of it was concealed from human perception, the top being covered by the wings of the cherubim. Thus, whilst we may have some comprehension of the extent of that mercy which is connected with, or dependent on, the keeping of the divine law, there is yet a *depth* in this *mercy* which finite beings can never fathom.

CHAP. XL.—We have noticed, in the thirty-eighth chapter, that Moses received a commandment, whilst on the mount, respecting the priest's garments, and the sacred vessels and furniture of the tabernacle. These were prepared according to the directions given to him: and the important instruction which they typically convey deserves our very serious consideration; and some hints of it may be suitably given before we proceed with the history.

The vestments of the High Priest were extremely beautiful, and were made of fine linen of blue, and purple and scarlet, adorned with much pure gold: the coat embroidered—the ephod furnished with a large onyx stone, fastened on the top of each shoulder by chains and wreathen work of fine gold. On these two stones were engraven the names of the twelve tribes of Israel; six on one stone, and six on the other; that Aaron should "bear their names before the Lord, on his two shoulders, for a memorial." Thus does Jesus, the Great High Priest of the Christian covenant, bear his people before God; He is our ever-living advocate and intercessor with the Father; "He hath borne our griefs, and carried our sorrows;" and, as the prophet testifies of His "great goodness towards the house of Israel," so may His humble and believing children still gratefully acknowledge that, "in His love and in His pity He hath redeemed them," that "He bare them and carried them" as "in the days of old."

Upon that part of the ephod which covered the breast of the High Priest was fastened with chains and rings of gold, "the breastplate of judgment." It

was composed of twelve precious stones, set in four rows; each stone was inscribed with the name of one of the tribes of the children of Israel; and it was so fixed that it could not be loosened from the ephod; for, said the Lord, "Aaron shall bear the names of the children of Israel, in the breast-plate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually: and thou shalt put in the breast-plate of judgment the Urim and the Thummim, and they shall be upon Aaron's heart when he goeth in before the Lord, and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Thus is symbolized the unchanging love of Christ towards His people; His constant care over them; bearing them as on His heart, for a continual memorial. The judgment of God respecting them, being borne by the Great High Priest of their profession, they are for His sake, made partakers of justifying grace. And the mysterious Urim and Thummim, (Light and Perfection) which were to "be with" the "Holy One," appear to denote that from Him alone, through the Spirit, does the Christian derive light and direction to guide him in the way in which he should go; and that it is his Lord only who can make him "perfect in every good work to do His will."

In a secondary sense, the faithful follower of Christ is also clad with "the breast-plate of judgment"—"the breast-plate of righteousness"—and, amid the dangers of his earthly course, and under every conflict with the powers of darkness, he experiences it to

be made unto him by God, a "breastplate" also "of faith and hope."

CHAP. XLI.—In addition to what we have noticed as appendages to the ephod of the High Priest, we may observe, that a robe was affixed to it, the border or hem of which was adorned with very significant emblems—an alternate bell and a pomegranate. The pomegranates were wrought of blue and purple, and scarlet, and twined linen; and the bells were made of pure gold; and they were fastened on the hem at the bottom of the robe, a bell and a pomegranate all around.

As applied to the gospel dispensation this appears to indicate that, in the spiritual temple of the heart, the children of God receive instruction from the High Priest of their profession, and, by His grace, are nourished up unto eternal life. It has, however, a striking application to every one who is engaged as a minister of Christ; that, not only should there be a proclaiming of the gospel, or a verbal teaching of Scriptural truth, comparable to the sound of the bell; but, coequal with it, the heavenly graces of meekness, humility, and love, which are sweet like the pomegranate to the taste:—Not merely the exercise of gifts in the church, but the "fruits of the Spirit," the influences of that divine charity, which induces "compassion toward the ignorant and them that are out of the way;" and attracts immortal beings to Him who "came to seek and to save that which was lost."

The head of Aaron was adorned with a mitre, on the

front of which, above his forehead, was fastened a plate of pure gold, on which was engraven the inscription of "holiness unto the Lord." This expressed the divine character of the priesthood under the law; but it is eminently symbolical of that of our glorious High Priest, who, saith the Apostle, "is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." It also has a deeply instructive application to the Christian church; every individual member of which should, with all fervency of soul, seek, by being dedicated to God, to be of the number addressed by the Apostle, as a "chosen generation, a royal priesthood, an holy nation, a peculiar people."

In conjunction with the holy vestments in which Aaron was clad, and the garments "for glory and for beauty" which were put upon his sons, they were each one anointed with the "holy anointing oil;" by which they were consecrated to minister unto the Lord; and a most impressive command was given, that this oil should not be poured upon any, save the priests who were *appointed by God;* and that no man should make any other ointment like it—for the Lord said "Whosoever compoundeth any like it, or whosoever putteth any of it on a stranger, shall even be cut off from his people."—This oil, "most holy," is an emblem of the gifts and graces of the Spirit of God, by which the rightly qualified ministers of the gospel are prepared for their sacred vocation; and it is especially typical of the fulness of the divine nature of Jesus, whom the Psalmist speaks of as the "*anointed;*" and of whom the *Apostle in* the Epistle to the Hebrews, says, "Thy

throne, oh God! is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom: Thou hast loved righteousness and hated iniquity; Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." And, in the universal church, all those who have yielded their hearts to the sanctifying power of the Holy Spirit, receive, according to the measure of grace, of this sacred unction:—they are priests unto God in the spiritual temple; and they "have an unction from the Holy One!" but, as in the days of Aaron, so now, they who are *strangers*—they who are not subject to the law of God, cannot be partakers of this unction.

CHAP. XLII.—In the tabernacle were erected two altars—a brazen one for burnt-sacrifice; and, for the offering of the holy incense, another of pure gold; of which the Lord gave commandment, "Thou shalt put it before the vail that is by the ark of the testimony, before the mercy-seat that is over the testimony, where I will meet with thee: and Aaron shall burn thereon sweet incense every morning: and when Aaron lighteth the lamps at even he shall burn incense upon it; a perpetual incense before the Lord, throughout your generations. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering, neither shall ye pour drink offering thereon. And Aaron shall make an atonement upon the horns of it, once in the year, with the blood of the sin offering of atonement." Here we are presented with a most remarkable type of that spirit of *prayer*, which, in the heart that is sanctified

by the power of the Holy Ghost, is begotten and kept alive by our High Priest, through whose atoning blood our intercessions arise with acceptance before Him who is enshrined in glory above the mercy-seat. And this pure incense was beheld by the Apostle in holy vision, as offered "with the prayers of all saints, upon the golden altar that was before the throne."

There was also the table of showbread, on which were placed, on every sabbath day, twelve new loaves, according to the number of the tribes of Israel; these loaves remained on the table during the week as an offering before the Lord perpetually; significant of the continual dedication of the heart that is preserved, as a living sacrifice to God, through Jesus Christ.

A laver of brass was placed between the entrance of the tabernacle and the altar, in which Aaron and his sons were to wash their hands and feet when they came near to the altar to minister. An emblem of the necessity of the sanctifying power of the Holy Spirit, in the souls of all who venture to approach the throne of grace, or to declare the solemn truths of the gospel.

Various other sacred vessels and instruments of service were used in the tabernacle, each of which had its instructive significance. Perhaps none more interesting than the beautiful candlestick wrought of pure beaten gold; six lamps branched from the pillar of it; on the top was the centre lamp: these were daily supplied by Aaron and his sons with pure oil. "And Moses heard the voice" of the Lord "speaking unto *him from* off the mercy-seat that was upon the Ark of

Testimony, from between the two cherubims;"—"and the Lord spake unto Moses, saying, Speak unto Aaron, and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick." And Aaron did so as the Lord commanded, "to cause the lamps to burn always." Thus we have a very instructive type. The light that shone brightly within the tabernacle was emblematic of that Divine light which, as the Apostle John declares, "lighteth every man that cometh into the world." This illuminating influence proceeds from the Redeemer, through the Holy Spirit. It was not only symbolized by the shadowy observances of the outward tabernacle, but also, in a memorable manner, at an early period of the gospel day, when the glorified Saviour was seen by His servant John in the midst of the seven golden candlesticks—enthroned in splendour and radiant in light—uttering to some of the gathered churches that were called by His sacred Name, the solemn language, "*I know thy works.*" He it is who also declared, "I am He who searcheth the reins and hearts, and I will give unto every one of you according to your works." How impressive is this announcement of that righteous scrutiny, to which we must be subjected in the presence of Him who "*dwelleth in the light:*" to whom "the night shineth as the day!" and how calculated to abase every human spirit, under a consciousness of deep unworthiness! but how dreadful when realized by the soul of the sinner, who has not yielded to the converting "grace and truth" which "came by Jesus Christ."

CHAP. XLIII.—The high priest and his sons, who ministered in the tabernacle, were consecrated by an offering, repeated for seven successive days, of a ram, the blood of which, together with the anointing oil, was sprinkled on them and on their garments, as well as upon the altar of burnt sacrifice; and they were commanded to *eat* the flesh of the ram "wherewith the atonement was made, to consecrate and to sanctify them." This is beautifully typical of that preparation which every true minister of the gospel must experience "through sanctification of the Spirit, unto obedience; and sprinkling of the blood of Jesus Christ:" partaking, from one day to another, of that heavenly food, of which the blessed Redeemer spake, when he declared, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Thus, also, is every obedient child of God, who walks in the light, sanctified through the Spirit, which applies to the soul "the blood of Christ" that "cleanseth from all sin." And these are of that number whom the Apostle Peter addresses as "lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

The Lord gave unto Moses particular directions respecting offerings for sins of ignorance, and also for those which were committed wittingly: but it is worthy of special consideration, that for *every* trespass, whether greater or less—whether wrought consciously or ignorantly—the high priest was commanded "to make an atonement for it before the Lord," by *offering, on* the altar of burnt sacrifice, a lamb, or a

kid, or a ram—the animal to be without blemish—and the blood was to be sprinkled upon the horns of the altar, and poured round the bottom of the altar—the fire on which, like the flame of heavenly love within the truly devoted heart, was kept "ever burning," never being suffered to go out.

Various were the sacrifices of atonement and cleansing which, by the command of Jehovah, the priest of the outward tabernacle offered for the people; for, as saith the Apostle, "almost all things" were by the law purged with blood, and without shedding of blood is no remission." Of these we may mention the ordinance for the healing of the leper. Whosoever was thus defiled was to "be shut up"—"to dwell alone without the camp," and the priest was to visit him every seven days, and to "take two birds, alive and clean," and to "kill one of them in an earthen vessel over running water," sprinkling the leper with the blood of the slain bird, dipping the living bird also in the blood, and then to "let the living bird loose into the open field." This observance was succeeded by the sin offering—a lamb without blemish, which, said the Lord, "the priest shall offer, and make an atonement for him that is to be cleansed from his uncleanness." The dwelling also of the leper, having become tainted, was to be emptied, and by various operations cleansed by the priest, and lastly, by the sprinkling of blood. This was, in all its details, a remarkable type of the inherent vileness and deep corruption of the natural mind—the spiritual leprosy so difficult to cure—and the bondage in which the sinner is shut up, as without

the camp; yet mercifully regarded and visited by Christ, the high priest of the Christian dispensation, through the convictions of His grace: the inmost soul defiled, the conduct—the example—and the influence on all around being, like the infected habitation, corrupted by the contagion of evil. Yet fallen and diseased as is the heart of man, foul with the leprosy of sin, there is a stream of running water—the purifying power of the Holy Spirit—in which he may be cleansed: and there is the precious blood of Christ, an all-sufficient atonement for his iniquity. But, be it remembered, that the blood shed over the running water, must of necessity become mingled with it; thus teaching us, that there is an inseparable connexion between those sanctifying operations, by which the habit of sin is destroyed within us, and the application of that propitiatory sacrifice, through which the penitent soul receives forgiveness and mercy. By yielding to "the washing of regeneration," he experiences "the Lamb of God" to take away his sin; and being ransomed from its thraldom, his soul can rise in newness of life, like the living bird, "let loose" to fly "in the open field."

CHAP. XLIV.—Whenever the people of Israel were numbered, they were required to observe an ordinance, calculated to renew on their minds the sense of their entire dependence on Jehovah, and to inspire the remembrance of fealty to Him: they were commanded to "give every man a ransom for his soul unto the Lord"—this was accounted "the atonement money;"

its amount was "half a shekel of the sanctuary;" and the Lord said, "The rich shall not give more, and the poor shall not give less:" it was appointed for the service of the tabernacle, as a memorial before the Lord to make an atonement for their souls. How clearly does this teach us that, whatever may be our outward circumstances, we are all *equally* required to devote ourselves to God. With Him "there is no respect of persons;" all souls are His, and of equal value in His sight: all should be dedicated to serve in that "greater and more perfect tabernacle, not made with hands," in which Christ, our ever glorified High Priest, hath "entered once into the holy place, having obtained eternal redemption for us." And this "atonement money" impressively signifies that every human spirit equally needs this redemption. And even in the record of primeval ages, before the offerings of the law were ordained, we have in the words of Elihu, (the most enlightened of those great men who visited Job in the season of his calamity,) a remarkable declaration, indicative of the atoning mercy of the Redeemer, who is represented as coming to the rescue of the afflicted soul that "draweth near unto the grave, and his life to the destroyers;"—"then is He gracious unto him," and saith, "Deliver him from going down into the pit: I have found a ransom." Surely this, and the four succeeding verses of the chapter, may be understood as referring to Him of whom the Apostle testifies, "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom *for* all." Thus, "ye are not your own;

for ye are bought with a price; *therefore*, (adds the Apostle) glorify God in your bodies, and in your spirits, which are His."

The perpetual dedication of the faithful believer in Christ is typified by the burnt offering of the lamb, sacrificed every morning, and every evening, "day by day continually;" with "the meat offering" and "the drink offering" of "a sweet savour unto the Lord." And the unutterable blessedness of being thus devoted to the service of the Redeemer, is shown by the declaration added to this ordinance. "And I will dwell among the children of Israel, and will be their God."

CHAP. XLV.—We may now speak of the great day of atonement, which was observed, with extraordinary solemnity, as a yearly ordinance, on the tenth day of the seventh month—which the Israelites were commanded to keep as "a sabbath of rest;" in it they were to "do no manner of work," and the Lord said, "Ye shall afflict your souls by a statute forever." On this day—the only one in the year—went the High Priest, alone, into the second tabernacle—the holy place within the vail—before the mercy-seat, which is upon the ark; for the Lord declared, "I will appear in the cloud above the mercy-seat." And special directions were given to Aaron respecting the washing of his flesh in water, and the putting on of his holy garments, that he might be fitly prepared for the solemn services of this memorable day. He was then to sacrifice his bullock for a sin-offering for himself and his house; and afterwards to "*take* a censer full of burning coals from off the altar

before the Lord, and his hands full of sweet incense," to "bring it within the vail," and to "put the incense upon the fire before the Lord, that the cloud of the incense" might "cover the mercy-seat;" then to sprinkle the mercy-seat with the blood of the bullock. This was followed by the killing of one of two goats, which, like the bullock, was a sin-offering, and the sprinkling of its blood also before and upon the mercy-seat; thus making "an atonement for the holy place," and "for the tabernacle," because of their becoming defiled through the transgressions of the children of Israel. The live goat was then brought before the altar, and the command of the Lord was, "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins; putting them upon the head of the goat; and shall send him away by the hand of a fit man into the wilderness, and the goat shall bear upon him all their iniquities unto a land not inhabited."—"The bullock and the goat for the sin-offering, whose blood was brought in to make atonement in the holy place," was, by the command of God, carried forth and burned without the camp. "And this," said the Lord, "shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, once a-year."

The blessed gospel doctrine which, as in a mirror, we behold shadowed forth in the ordinances of this memorable day, and their all-important application in the experience of the pardoned and justified people of God, deserve our very serious contemplation; we may there-

fore devote another chapter to the illustration of this deeply interesting rite.

CHAP. XLVI.—We must first observe that, in order to participate in that mercy, of which the expiatory offerings on the day of atonement were the divinely appointed pledge, the Israelites were to *afflict their souls*, and to "*do no work at all.*" This is aptly typical of that true contrition and sorrow which abase the awakened sinner, under a deep sense of his transgressions; and of his utter inability, by any works of his own, to obtain the forgiveness of his iniquities; bringing him to a full reliance upon, and rest in Christ alone.

The sanctifying operations of the Holy Spirit, as indispensably essential to all who are engaged in the services of religion, are indicated by the ceremonial cleansing of the High Priest, and the holy garments are lively types of those gifts and graces with which the faithful Christian is endowed.

The Tabernacle and its sacred appendages required the purifying blood of atonement—even the mercy-seat, covered by the wings of the cherubim, must be sprinkled with it. How does this bespeak the infinite purity and holiness of God!—inconceivable to the perception of finite creatures. Most truly does the fallen nature of man stand in absolute need of the application of that cleansing blood, through which alone he can approach his all-perfect Creator: even his acts of devotion and worship can only be accepted through Christ, who is, at the same time, the sacrifice for sin, and the High Priest

who offers the sacrifice. The service of this day of atonement was rendered peculiarly impressive by the circumstance that, only on this one occasion throughout the year, could Aaron enter into the second tabernacle, within the vail; "the Holy Ghost this signifying that the way into the holiest of all was not yet made manifest,"—the glorious medium through which, in Christ, the Lord's obedient people were brought nigh unto Him, was not yet made known to the understanding;—but Christ being now revealed, as "an High Priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say not of this (outward) building, neither by the blood of goats and calves, but by His own blood, he entered in *once* into the holy place; having obtained eternal redemption for us."—"For, by one offering, He hath perfected for ever them that are sanctified:" and through Him, our Intercessor with the Father, the souls of his humble, devoted followers may, in living faith approach the mercy-seat, where their prayers will arise, as "a cloud of sweet incense" before the God of Israel: and being thus, through the sprinkling of blood, made partakers of the justifying mercy of Jehovah, the worshippers in the spiritual temple "have no more consciousness of sin," but are included in that *new covenant*, under which the Lord declared, "I will put my laws in their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more." As our scape-goat He has graciously regarded our confession of sin, and upon Him "the Lord hath laid the iniquity of us all:" and every pardoned soul,

from whom the heavy burden of sin is removed, does enjoy the blessed experience that this scape-goat has borne away his sins, as "to a land not inhabited," and can, with holy and grateful thanksgiving, adopt the language of the Psalmist, "As far as the east is from the west, so far hath he removed our transgressions from us."

And, for ever blessed be the name of the Lord, it is not with the humble Christian, as it was in those expiatory sacrifices, (by which the remembrance or consciousness of sin was renewed every year,) for now hath Christ *once* "appeared to put away sin by the sacrifice of Himself;" and the obedient children of God "are sanctified through the offering of the body of Jesus Christ *once for all.*" And as every portion of the chain of typical ordinances has its marked significance or fulfilment in Christ, so there is another link to which the Apostle directs our attention, when he observes that "the bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp; wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate."

CHAP. XLVII.—Various other offerings were instituted by the law—The peace-offering of a bullock or a lamb—The burnt-offering—which, according to the ability of him that made the oblation, might be taken from the herd, or from the flock, or be a turtle-dove, or two young pigeons. But in every case, the victim *must* be perfectly without blemish. Some of the obla-

tions were of the first-fruits—corn or bread, wine and oil, meal, &c., emblematic of grateful devotion.

The people were strictly enjoined never to eat of the *blood* of the sacrifice, but to pour it out before the Lord. For, said Jehovah, "the *life* of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls." How clearly does this typify the blood of Christ which giveth *life* unto the world!

All the sacrifices were to be seasoned with salt—a lively symbol of the preserving virtue of that grace and truth which are bestowed through the Redeemer.

There were at different periods of the year, holy convocations and solemn feasts—of these, one, very interesting to the Christian, was that, which was celebrated on the fiftieth day following the Passover, called the Feast of Pentecost. On this day, after the ascension of the risen Saviour—the Holy Spirit was miraculously poured forth on his disciples. The year of Jubilee, celebrated on the recurrence of every fiftieth anniversary of the day of atonement, was rendered a season of special rejoicing, because it was a year of rest, and one in which every bond-servant was set free. Each individual also, who had sold, or lost possession of his inheritance, regained it by a statute of general restitution. How strikingly significant of our being restored through the Redeemer to the blessings—the rest, the liberty, and the heavenly inheritance lost in the fall!

It is evident that the design of the Almighty Father, in thus training the Israelites by ceremonial observ-

vances, was infinitely wise and gracious. They were, by the continually recurring services of the sanctuary, reminded of the evil of their own corrupt nature, of the deadly consequences of transgressing the divine law, and of the need of expiatory sacrifices; of their allegiance to the only true God, of the obedience and reverence due to His sacred Name, and of their entire dependence upon Him for every blessing.

There was, however, a still further purpose indicated by the ordinances of the outward tabernacle—they were calculated, and doubtless designed, to prepare the people of God for a higher and more perfect dispensation; the law being, as the Apostle testifies, "a schoolmaster to bring us to Christ,"—"in whom alone we have redemption, through His blood, even the forgiveness of sins." He is our "All in All;" our King, our Prophet, and our ever-living High Priest, through whose mediation we are reconciled to the Father. He is the foundation, the corner-stone, on which the church is builded: "neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved." And His Church consists of all those, of every denomination amongst men, "who worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh." These "are a chosen generation, a royal priesthood, an holy nation, a peculiar people;" who, being cleansed by the baptism of the Holy Ghost, not in the brazen laver of the outward temple, but by the washing of regeneration; and being anointed, not with the oil consecrated *in the* tabernacle, but with the unction of the Holy

Spirit; and sprinkled, not with the "blood of bulls and goats," but "with the precious blood of Christ," are permitted "to enter into the holiest of all,"—"by a new and living way, which He hath consecrated for us through the vail—that is to say (through) His flesh:" and these worshippers in the spiritual temple offer unto God the sacrifices well-pleasing in His sight, even those of "a broken and a contrite spirit;" and in humble adoration, approach the Mercy-seat, with the incense of prayer and praise to "Him who hath called" them "out of darkness, into His marvellous light."

CHAP. XLVIII.—We have considered the more remarkable features of the ritual devotion of the Israelites. It is right also to notice their typical character as a separate nation, and that of the dispensation under which they were the chosen people of God. As the seed of Abraham, by Isaac the child of promise, they were the offspring of the free-woman; whilst Ishmael was the son of Hagar, the bond-woman. These, as the Apostle Paul tells us, "are an allegory," representing "the two covenants;" that of Hagar's son the law given on Sinai, (under which the Israelites were kept in subjection to the carnal ordinance,) answering to "Jerusalem which now is, and is in bondage with her children:" but the child of the free-woman was an emblem of the life and liberty of the gospel covenant, and of that "Jerusalem which is above." And, on another occasion, the same Apostle strikingly contrasts the two dispensations, and shows,

in sublimely figurative language, the peace and joy of faithful believers in Christ, who, says he, were not come unto Mount Sinai, "that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words;"—(a manifestation of the presence of Jehovah, so terrible, that even Moses, the divinely appointed Leader of the people, said, "I exceedingly fear and quake:") but, adds the Apostle, "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, which speaketh better things than that of Abel."

The condition of the Hebrews during their long wanderings in the Arabian desert—the marvellous evidences, continually vouchsafed, of the special regard and superintending care of their Almighty Sovereign, their grievous murmurings and awful rebellion against Him—the trial of their faith from the recurrence of hunger and thirst—so natural in that barren and arid region—the *super*-natural agency employed in the supply of all their wants—and the manifestation of the power and justice of God in the destruction of their enemies—are impressive symbols of the experience of the frail and feeble pilgrim, in his Christian travel through the wilderness of this world: whilst the warfare, which the Israelites were commanded to wage

against the old inhabitants of Canaan, their conquests over them, and their final settlement in the promised land, are strikingly typical of the fight of faith, by which, under the guidance and through the power of his heavenly Leader, the true believer in Christ is enabled to obtain a blessed victory over his spiritual enemies; and, eventually to receive "an inheritance, incorruptible, undefiled, and that fadeth not away." Cheered in his course by the sensible influences of the love of God, he partakes of the benediction which the High Priest was commanded to pronounce on the children of Israel: "The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

Possibly the mind of the youthful reader may here be disposed to inquire why the Israelites should be enjoined in their devotional services, to perform a constantly recurring round of *external* ceremonies, and why, in the giving of the law, they were not at once instructed in a more *spiritual* dispensation, exempt from the bondage of carnal ordinances? The question is clearly solved by the manifest purpose of the Most High, which decreed that the seed of Abraham should be a *separate* and *peculiar* race—that the people should "dwell alone and not be numbered among the nations." It is evident that the Hebrews had, during their subjection to the Egyptians, contracted the idolatrous habits of those who held them in slavery; and a propensity to relapse into the condition of gross darkness in which they had been involved, was, from

one generation to another, mournfully apparent; reflecting the picture of man's fallen nature, with its tendency to forget God and to yield to the power of evil. And we may believe that, had not the attention of the Israelites been continually arrested by a course of religious observances addressed to their *outward senses*, there would have been little probability of their retaining any allegiance to the one true God.

The greater proportion of those who had witnessed the mighty acts of Jehovah, in their deliverance from their oppressors, proved to be rebellious and unbelieving; and the Most High saw meet, by a lengthened period of training in the wilderness, to bring their children into a disposition to obey and to serve Him. Whilst sojourning in that region, they were but little accustomed to ordinary labour: their raiment "waxed not old," and they were fed with "bread from heaven." They were chiefly engaged in the duties of the sanctuary; whilst their solemn forms of worship, their sacrifices for sin, and the awful manifestations of Almighty power, were calculated to impress them with a sense of the infinite purity and holiness of God, and of the fearful consequences of disobeying His commandments; serving also to keep them distinct from the nations that surrounded them, and to preserve them, as the chosen people of Jehovah, from the idolatry of the heathen.

But there was *another* and a *most gracious* purpose in their being ordained to be a separate race, distinguished from all the other inhabitants of the earth;—*that*, *through* them, it should be made clearly manifest

that the Lord Jesus Christ, the promised Redeemer, came, as it had been divinely foretold, of the seed of Abraham, of the tribe of Judah, of the house of David. By His coming, the purpose of the Most High God in reference to the Jews was fully accomplished. Christ hath removed the separating barrier between Jew and Gentile; having, as the Apostle proves, "broken down the middle wall of partition between us." This was indicated when, upon the cross, Jesus cried with a loud voice and said, "*It is finished*," and "the veil of the temple was rent in twain, from the top to the bottom," rendering visible *to all people*, the "Holy of holies," the sacred emblem of Jehovah's presence, which had been concealed from every human eye, save that of the High Priest, who was permitted to behold it only "once in the year." Christ hath "abolished the law of commandments contained in ordinances,"—"blotting out the handwriting of ordinances that was against us—and took it out of the way, nailing it to His cross," or, to express the *literal* meaning of the Apostle, substituting, instead of the burden and bondage of ceremonial observances, a way of *immediate* access to the Father, through that one all-sufficient sacrifice for sin, which is effectual for the salvation of every immortal spirit that becomes subjected to the cross of Christ, and governed by "the law of the Spirit of life."

Thus, although the Jewish people, through their unbelief in the Messiah, strive to maintain their distinctness, yet, when "the veil shall be taken from their hearts," they will perceive that "there is," now,

"neither Greek nor Jew,—Barbarian, Scythian, bond, nor free, but Christ is all and in all."

CHAP. XLIX.—In the second year after they quitted Egypt, the Israelites journeyed from Sinai to the wilderness of Paran; being led by the miraculous pillar of the cloud. Whensoever this pillar rested on the tabernacle, "whether it were two days, or a month, or a year," they "abode in their tents, and journeyed not; but when it was taken up, they journeyed:"—"and the ark of the covenant of the Lord went before them." —"And it came to pass that when the ark set forward, Moses said, Rise up, Lord, and let thine enemies be scattered: and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel!"

By the command of the Lord seventy men of the elders of Israel were selected to assist Moses in judging the people, and Moses set these men "round about the tabernacle;" and the Spirit of God rested on them, and they prophesied. But there remained two of them in the camp, Eldad and Medad, and the Spirit rested on them, and they prophesied in the camp. And Joshua, the son of Nun, the servant of Moses, said to his master, "My lord Moses forbid them;—and Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them."

"And the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, *which* I give unto the children of Israel; of every tribe

a man, every one a ruler among them." And Moses sent twelve "of the heads of the children of Israel;" and they searched the land, and returned, bringing of the rich fruits of the country, grapes, pomegranates, and figs. And they said, "Surely it is a land that floweth with milk and honey,"—but the people of the land "are very strong, and the cities are walled; and there we saw the giants, the sons of Anak; and we were in our own sight as grasshoppers, and so we were in their sight." But two of the spies, Caleb and Joshua, said unto the congregation, "Fear ye not the people of the land, for they are bread for us: their defence is departed from them, and the Lord is with us." But all the congregation rebelled against God, and attempted to stone Caleb and Joshua; but the glory of the Lord was manifested for the preservation of these two faithful men. Then the spies who brought up the evil report of the good land, together with all the rest of the congregation, said, "Would God we had died in the land of Egypt! or would God we had died in this wilderness! Let us make a captain and return into Egypt." And the Lord said unto Moses, "How long will this people provoke me; and how long will it be ere they believe me, for all the signs that I have showed among them?—I will smite them with the pestilence and disinherit them." And the Lord declared that none of that generation should enter the promised land save Caleb and Joshua, who had faithfully believed in God, and followed Him fully. And all those men, who had brought up an evil report of the good land, "died by the plague before the Lord." Thus, as the Apostle

testifies, "they could not enter" the promised land, "because of unbelief." They distrusted the power of Jehovah, and they fell in the wilderness. Here, as in a mirror, we are shown that it is only through the exercise of living faith we are enabled to subdue our spiritual enemies, and shall experience divine preservation.

CHAP. L.—Notwithstanding the awful judgment which, as referred to in the last chapter, manifested the power and holiness of Jehovah, a spirit of rebellion against Him spread throughout the camp of Israel. Several of the heads of the tribe of Levi—Korah, Dathan, and Abiram, with others of their brethren, were the leaders in this seditious movement; and they were destroyed by a peculiar visitation—the first of its kind on record—for the Lord made "a new thing," and "the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all that appertained unto them." And fire came down from heaven, and consumed two hundred and fifty men who had joined in the mutiny, and who had dared to offer unhallowed incense in the tabernacle. Still the obdurate multitude gathered themselves together against Moses and Aaron, saying, "Ye have killed the people of the Lord:" and they were smitten by a plague, from which nearly fifteen thousand speedily perished. "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the *congregation*, and make an atonement for them: for

there is wrath gone out from the Lord: the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed."

We cannot contemplate these events without perceiving that the human heart, in a condition of rebellion against the Most High God, is, indeed, "desperately wicked;" and, in the means divinely appointed, by which the dreadful effects of iniquity were mercifully counteracted, we must behold the perfect type of that redemption which is in Christ. He,—our adorable High Priest, has "made the atonement" for His fallen creatures, and stayed the plague of sin: He stands between the living and the dead—between the conscious and quickened spirit of the sinner, and that cruel foe who "hath the power of death." Thus it is, also, in reference to another remarkable symbol of Jesus—the brazen serpent—which, on a subsequent occasion of murmuring and rebelling against the Lord, Moses, by divine direction, put upon a pole in the view of the Israelites; and it came to pass that, when they were bitten by fiery serpents that were sent amongst them, every one who looked on this brazen representation was healed of the effects of the deadly venom. And the blessed Redeemer Himself declared, in language which showed that the typical nature and purpose of this supernatural means of cure was designed to lead to faith in Him, as the Saviour of men, "As

Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

CHAP. LI.—At Kadesh (elsewhere called Kadesh Barnea,) whence Moses had despatched the spies to search the land of Canaan, and where many singular and awful circumstances had occurred, the people of Israel remained encamped until all supplies of water failed them: then, as usual, they murmured, saying, to Moses and Aaron, "Why have ye brought us out of Egypt to die in this evil place?" Jehovah commanded Moses to *speak* unto the rock—but the wonted meekness of this servant of God here failed him, and he *smote* the rock. The power of God was, however, manifested, for the waters gushed out abundantly. At this place Miriam the prophetess died, and was buried:—after which, by divine command, the Israelites journeyed towards Edom, and Moses sent messengers unto the king of that district, saying, "Thus saith *thy brother* Israel, thou knowest all the travel that hath befallen us.—Let us pass, I pray thee, through thy country—we will not pass through the fields, or through the vineyards, neither will we drink of the water of the wells:" But Edom said, "Thou shalt not go through; and Edom came out against him with much people, and with a strong hand;" wherefore "Israel turned away from him, and came unto Mount Hor, by the coast of the land of Edom." Here Moses, by the *command* of the Lord, "stripped Aaron of his gar-

ments, and put them upon Eliezer his son; and Aaron died in the top of Mount Hor; and the congregation mourned for him thirty days. From the border of Edom they journeyed towards the East, compassing the country of Moab, until they came to "the brooks of Arnon," which are "the border of Moab between Moab and the Amorites." The chief city of Moab, as before noticed, was Ar, (sometimes written Aroer,) at the stream of the brooks of Arnon, and it lay upon the border of Moab.—Numb. xxi. 13–15. Hence they moved onward to the adjoining territory of Sihon, King of the Amorites, and requested permission to pass quietly through his land; but Sihon refused, "and gathered all his people together—and fought against Israel," but could not prevail, for Israel smote him with the edge of the sword, and possessed his land, even unto the border of the children of Ammon. "And Israel dwelt in all the cities of the Amorites, in Heshbon and the villages thereof."—"And Moses sent to spy out Jaazer, and they took the villages thereof."—"And they turned and went up by the way of Bashan, and Og the King of Bashan, (of the remnant of the giants) went out against them, he and all his people, to the battle of Edrei;" and Israel "smote him, and his sons, and all his people," and "possessed his land."—"And the children of Israel set forward and pitched in the plains of Moab, on this side Jordan, by Jericho." They had received an injunction from the Lord, *not to distress Moab;* for their ancestor Lot was graciously remembered—doubtless for Abraham's sake,—but as they approached that

that district, Moab became "sore afraid, and distressed, because of the children of Israel."—"Balak, the son of Zippor, was king of the Moabites at that time;" and he conferred with the chief men of the adjoining territory of Midian, and "sent messengers to Balaam the son of Beor, to Pethor, saying, Come now, I pray thee, curse me this people; for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed."—"And the elders of Moab, and the elders of Midian, departed with the rewards of divination in their hand, and they came unto Balaam, and spake unto him the words of Balak." But God commanded Balaam, "Thou shalt not curse the people, for they are blessed."—"And the princes of Moab rose up, and they went unto Balak, and said unto him, Balaam refuseth to come with us. And Balak sent yet again princes more honourable than they," promising to promote Balaam "unto very great honour," on condition that he would curse Israel. Balaam professed much deference to the will of God, but his heart was deceitful and covetous, and he was permitted to proceed to his own destruction. As he went on the way to meet Balak, riding on an ass, "the angel of Jehovah stood in the path"—"with a sword drawn in His hand"—"for an adversary against him," but Balaam perceived him not. The ass on which he rode turned aside to avoid the Angel, "and Balaam's anger was kindled, and he smote her with a staff:"—"And the Lord opened the mouth of the ass," and she expostulated with her master, who, as says the Apostle Peter, "loved the wages of unrighteousness,

and was rebuked for his iniquity; the dumb ass, speaking with man's voice, forbad the madness of the prophet:" yet, so infatuated was Balaam, that he appears to have been unconscious of the miracle, for he answered her as though her speaking to him was only a natural circumstance; and, instead of being awed by this manifestation of Jehovah's power, Balaam deliberately argued with the poor beast in a spirit of obdurate cruelty; but, when at length he beheld the Angel, he was afraid:—and although Balak "went out to meet him, unto a city of Moab which is in the border of Arnon," he did not venture to curse the Israelites; and he said, "I have received commandment to bless, and He hath blessed, and I cannot reverse it." In several sublime figures, Balaam apostrophized on the future greatness and glory of Israel, particularly on the "Star" that should "come out of Jacob," and the "Sceptre" that should "rise out of Israel," which had doubtless an immediate reference to the external throne of David; but, as many of the predictions in the Psalms and prophetical writings, which allude to the government and the conquests of the son of Jesse, have also a mystical application to the Messiah who was to come, so, this parable of Balaam, may be understood to denote the power of Him who destroys the enemies of His spiritual Israel: whose advent, as the Redeemer, was marked by the appearance of a "Star," before unseen by the Eastern Magi, who, guided by a supernatural intelligence, followed its course, until they found the infant Jesus, to whose "Sceptre" they declared their allegiance, wor-

shipping Him, and dedicating their offerings to Him, as the divine Person who was "born King of the Jews."

CHAP. LII.—The Moabites induced the people of Israel to join them in worshipping their idol, Baal-peor. The Midianites also, instigated by the wicked counsel of the apostate prophet Balaam, beguiled them into a course of gross iniquity. The idolaters were slain, and a plague swept away great numbers of the people. "And the Lord commanded Moses, saying, Vex the Midianites, and smite them, for they vex you with their wiles."—"And they warred against the Midianites;" and slew the kings of Midian; "Balaam also the son of Beor they slew with the sword." After these events, Moses, in a strain of solemn exhortation, rehearsed to the people, and in the ears of his servant Joshua, the mighty acts of Jehovah for the deliverance of Israel; together with the statutes which had been given unto them: and He set before them, in most striking contrast, the blessings which would be abundantly showered down upon them from above, on condition of their fulfilling the divine law; and, on the other hand, the dreadful curses which would desolate and destroy them, if they forsook the Lord their God, and rebelled against His holy commandments. The obedience which Jehovah enjoined upon them, (and which He requires of all His people to the end of time,) was not a mere outward conformity to the ordinances of a ritual covenant, but that devotion of mind, which alone is acceptable to a God of perfect purity and love: as Moses

declared, "The Lord will rejoice over thee for good, *if* thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and His statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul: for this commandment which I command thee this day, it is not hidden from thee, neither is it afar off . . . . But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayst do it." Moses directed the attention and hopes of the Israelites to a prophet like unto himself, who was to come; and the Apostle Peter applies the prediction directly to our blessed Redeemer, who, as the Leader of the spiritual Israel, and the Lawgiver of the New Covenant, which is "established upon better promises" than that of Moses, is the glorious antitype of this servant of God. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever He shall say unto you; and it shall come to pass that every soul which will not hear that prophet, shall be destroyed from among the people."—Acts iii. 22, 23. And we may understand this prophecy, as well as the typical sacrifices ordained by the law, as amongst the instructions graciously vouchsafed by Christ, when, after His resurrection, "He expounded" to the two disciples journeying to Emmaus, "the things concerning Himself," which were to be found in "Moses and all the prophets."

In sublimely prophetical language "Moses, the man of God, blessed the children of Israel before his death:"

—after which he went up from the plains of Moab unto the mountain Abarim to the top of Pisgah, (one of the heights of the mountain,) whence he was permitted to behold the promised land; after which, on mount Nebo, another of the peaks of the same mountain, he died "in the land of Moab, according to the word of the Lord." —"And the children of Israel wept for Moses in the plains of Moab thirty days."

CHAP. LIII.—None of the generation of the Hebrews, whom the Lord had delivered out of the hand of Pharaoh, survived Moses, save the two faithful spies who had brought up a true report of the good land; Caleb the son of Jephunneh, and Hoshea the son of Nun. The name of the latter had been changed by Moses to Joshua (or, as in after ages he was called, *Jesus*,) which signifies a Saviour—And Joshua "was full of the spirit of wisdom; for Moses had laid his hands upon him, and the children of Israel hearkened unto him."

And the Lord commanded Joshua, saying, "Arise, go over this Jordan, thou, and all this people, unto the land which I do give to them."—"There shall not a man be able to stand before thee all the days of thy life: as I was with Moses so I will be with thee: I will not fail thee, nor forsake thee;"—"be strong, and of a good courage:"—"for the Lord thy God is with thee whithersoever thou goest." And Joshua sent "two men to spy secretly, saying, Go, view the land, even Jericho. And they went, and came into an harlot's

house, named Rahab, and lodged there.*" And it was told the king of Jericho," and he "sent unto Rahab, saying, Bring forth the men that are come to thee."—"And the woman took the two men, and hid them." "And she said unto the men, I know that the Lord hath given you the land, and that your terror is fallen upon us."—And she added, "For the Lord your God, he is God in heaven above, and in earth beneath." And she made them swear unto her, "It shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee." And the men returned and came to Joshua, "and told him all things that befell them: and they said unto Joshua, Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."—"And Joshua said unto the people, Sanctify yourselves, for to-morrow the Lord will do wonders among you." And they came to Jordan—the priests bearing the ark of the covenant of the Lord before the people. And it came to pass, as soon as the soles of the feet of the priests that bare the ark were dipped in the brim of the water, that the waters of Jordan were divided, and rose up upon an heap, and the priests and all the people passed over on dry ground. See Josh. ch. iii.

And Joshua set up twelve stones in the midst of the

* Cruden says that "some think that Rahab was only an hostess, or innkeeper, and that this is the true signification of the original word."—He adds, if she had been a person of improper character, could she, according to the law, have been married to Salmon, a prince of Judah, and an ancestor of Christ?

bottom of Jordan for a memorial of the miracle—and by his direction one man of each tribe brought up from Jordan a stone—and Joshua pitched these stones in Gilgal for a testimony to succeeding generations, and "that all the people of the earth might know the hand of the Lord, that it is mighty." And the Israelites kept the Passover, on the fourteenth day of the month, at even, in the plains of Jericho: and they did eat of the old corn of the land on the morrow after the passover, and the manna ceased on that day.

"And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him with his sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." We may clearly perceive that this "MAN" whom Joshua worshipped, and in whose awful presence he was commanded, (as Moses had been at the burning bush in Horeb,) to put off his shoes from his feet, could be no other than the manifested Deity—Jehovah in human form—the same divine Person that had appeared unto Abraham, Jacob, and Moses, and who now, as Captain of the Lord's host, came to encourage and strengthen his servant Joshua.

CHAP. LIV.—"Now Jericho was straitly shut up because of the children of Israel."—"And Jehovah said unto Joshua, See, I have given into thine hand Jericho and the king thereof and the mighty men of valour." And, by the command of the Lord, the Israelites compassed the city seven days—the priests bearing before them the ark of the Lord. And on the seventh day, as the priests blew a long blast with ram's horns, "the wall of the city fell down flat." And Joshua took the city and destroyed the inhabitants; save that the two spies, who had been sheltered by Rahab, went to her house, and brought her, "and her father, and her mother, and her brethren, and all that she had, and they brought out all her kindred, and left them without the camp of Israel."—"*By faith*," says the Apostle, "the walls of Jericho fell down, after they were compassed about seven days. *By faith*, the harlot Rahab perished not with them that believed not, when she had received the spies with peace." Inadequate indeed, to the view of human reason, were the means by which this city was taken, and all the enemies of Israel slain with the sword. Thus it is, in the experience of the Christian disciple, who relying not on his own strength or prowess, but depending only on the guidance and omnipotence of his heavenly Captain, can wage war in righteousness against all that opposes his advancement towards the celestial Canaan. So, also, is the company of faithful believers—the visibly gathered church of God—rendered powerful to subdue the dominion of Satan. May the Almighty Ruler of the

universe be graciously pleased to hasten the day, when His people, of every name and clime, regardless of distinctive notions or questions not essential to salvation, may, as one united host, take unto them "the whole armour of God,"—"having their feet shod with the preparation of the gospel of peace;" and in the invincible might of the Spirit of Truth, become effectually instrumental to establish, throughout the nations of the earth, the government of him, who is "the blessed and only Potentate, the King of kings, and Lord of lords;" and of bringing many immortal spirits from under the power of darkness, into that kingdom, which consists in "righteousness, peace, and joy in the Holy Ghost." But the mind that hallows the Name of our Father who is in heaven, and fervently breathes the prayer, "Thy kingdom come: Thy will be done on earth, as it is in heaven;" may naturally admit the discouraging suggestion, which filled with dismay the heart of Joshua, when Israel, at Ai, "could not stand before their enemies."—"Oh Lord, what shall I say, when Israel turneth their backs before their enemies?" The conviction must be admitted, that, in the professing Church of Christ, there is, in wide extent, the prevalence of Achan's spirit, of which his true confession must be made, "When I saw among the spoils, a goodly Babylonish garment, and an hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold they are hid in the earth in the midst of my tent."

When the accursed thing which Achan had coveted

and taken from the spoils of Jericho, was destroyed, and the transgressor removed from the camp of Israel, the people of God were again victorious over every foe. And, in commemoration of the mighty acts of Jehovah, His servant "Joshua built an altar unto the Lord God of Israel, in Mount Ebal:" according as Moses had commanded him, saying, "Thou shalt set up great stones, and plaster them with plaster, and thou shalt write upon them all the words of this law."—"Thou shalt build the altar of the Lord thy God of whole stones."—"Thou shalt not lift up any iron tool upon them." And Joshua "wrote there upon the stones a copy of the law of Moses"—he wrote upon the stones "in the presence of the children of Israel." How interesting is it that, at the present time, many such stones, some of them plastered as Moses directed, are found to be inscribed in the ancient languages and dialects of that country, where such wondrous events occurred! But the all-important object, at which the Christian should continually aim, is, that he may be included in the *New Covenant* of life and peace, and experience the fulfilment of that most gracious promise, given by the Lord Almighty to His spiritual Israel,—"I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

The power of Omnipotence was marvellously displayed in defence of His chosen people—not only in the utter destruction of the enemies of Israel, but even in the suspension of those natural laws which He had established in the order of His created universe—He who had said, in the beginning, "Let there be light, and there *was* light," manifested His infinite sovereignty over all His works, when He "fought for Israel:"—For He stayed the course of the sun, or of the earth, so that the sun appeared to stand "still in the midst of heaven, and it hasted not to go down about a whole day; and there was no day like that, before it, or after it, that the Lord hearkened unto the voice of a man;" for "Joshua *spoke to the Lord*, in the day when the Lord delivered up the Amorites before the children of Israel, and he said, in the sight of Israel, Sun stand thou still upon Gibeon, and thou moon in the valley of Ajalon." This miracle was doubtless designed to impress, on the surrounding nations, the solemn conviction which had been uttered by Rahab, when she hid the messengers whom Joshua sent to spy out Jericho, "The Lord your God, He is God in heaven above, and in the earth beneath."

CHAP. LV.—The rulers of the Canaanites were numerous, and they governed small territories: Joshua subdued thirty-one of them: he "made war a long time with all those kings." And "Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel, ac-

cording to the divisions by their tribes. And the land rested from war."

The country which thus became their possession was not very extensive, but it was remarkably fruitful; the valleys rich in corn, wine, and oil:—its mountains also were cultivated and fertile; Lebanon was clothed with magnificent cedar-trees: Hermon was verdant and picturesque; and it is peculiarly interesting to contemplate the many objects of attraction which for a long series of ages were presented to the people of Israel. We find in Deuteronomy iii. 9, a record that *Mount Hermon* was called by the Sidonians (who dwelt on the sea coast at the north-western border of Canaan) *Mount "Sirion*, and the Amorites call it *Shenir"*—it is also called *Sion*, Deut. iv. 48. Hence the Psalmist's comparison of the privileges of unity with "the dew of Hermon, and the dew that descended upon the mountains of Zion, where the Lord commanded the blessing, even life for evermore."

And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and Joshua rehearsed in their hearing the deliverances which Jehovah had wrought for them and for their fathers; and the people made a covenant, on that day, to serve and obey the Lord their God. And Joshua took a great stone, and set it up for a witness under an oak that was by the sanctuary of the Lord. "And the bones of Joseph, which the children of Israel brought out of Egypt, buried they in Shechem, in the parcel of ground which Jacob bought of the sons of Hamor, the

father of Shechem:" and where Jacob had erecte
altar to the Lord, which is called El-elohe-Israel.
Gen. xxxiii. 20. "And Joshua, the son of Nu
servant of the Lord, died; being an hundred an
years old; and they buried him in the border c
inheritance, in Timnath-serah, which is in Mount
raim, on the north side of the hill of Gaash."
leading the Israelites to the promised land, and
duing their enemies, Joshua, both by name and
was a type of "the Captain of our salvation,"
guides His people to the "rest prepared" for th
the heavenly Canaan. Now, after the death of Jo
the tribe of Judah, at the command of God, f
against the Canaanites, and they took Jerusalem
smote the city with the edge of the sword, and b
it. And they slew also the Canaanites that dw
Kirjath-Arba, afterwards called Hebron, together
the inhabitants of the cities of the Philistines that
on the south-west coast of the country, Gaza, Ash
Ekron, &c., and they gave Hebron to Caleb, as h
had commanded, and he expelled thence the three
of Anak, who were giants.

After the settlements of the Israelites in the pro
land, they soon degenerated into idolatry and fo
fulness of God; yet He graciously watched over
We read that "the Angel of Jehovah came up
Gilgal to Bochim, and said, I made you to go u
of Egypt, and have brought you into the land wh
sware unto your fathers, and I said, I will never b
my covenant with you, and ye shall make no le
with the inhabitants of the land; ye shall throw

their altars; but ye have not obeyed my voice: Why have ye done this? Wherefore I also said, I will not drive them out from before you, but they shall be as thorns in your sides, and their gods shall be a snare unto you. And it came to pass, when the Angel of Jehovah spake these words unto all the children of Israel, that the people lifted up their voice and wept." We clearly perceive the wondrous fact, that *this Angel*, who spake to the Israelites of the covenant which He had made with their fathers, and of the deliverance which he had wrought for them, could be no other than Jehovah Himself.—On two subsequent occasions, during the government of the judges who ruled under God; did the same Almighty Being appear to chosen persons among the children of Israel: to Gideon, the Abi-ezrite, when, for their unfaithfulness, the people were grievously oppressed by the Midianites. Then the Angel of Jehovah commissioned Gideon to save Israel from the hand of their enemies. This, in a remarkable manner, Gideon was enabled to accomplish, through the miraculous interposition of Almighty aid. He also discomfited the Amalekites, who, from one time to another, came up against the Israelites and greatly distressed them, for Israel had not obeyed the dying injunction of Moses, "It shall be, when the Lord thy God hath given thee rest from all thine enemies round about, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it."

It is mournful, indeed, to trace the history of the seed of Abraham—the children of promise—and to contem-

plate their frequent degradation, the consequence of a departure from the worship and fear of the living God. —Yet, in His infinite compassion, He raised up Judges, who, in times of great extremity, delivered His oppressed people. Of these, one of the most remarkable was Deborah, a prophetess, to whom the children of Israel came for judgment, as she sat under the palm tree in Mount Ephraim. At her command Barak, the son of Abinoam, went up against Jabin, King of Canaan, who had mightily oppressed Israel: and Barak discomfited him and all his host, and Sisera, the captain of his army, was slain by Jael, the wife of Heber, the Kenite, who was descended from Hobab, (or Jethro,) the father-in-law of Moses.

CHAP. LVI.—Notwithstanding the repeated manifestations of the mercy of their Almighty Sovereign, and of the dreadful consequences that inevitably resulted from forsaking His holy law, the Israelites continued to relapse into idolatry: and they were permitted to become a prey to all the surrounding nations. At one time the king of Mesopotamia kept them in servile bondage. At another the Moabites subdued them. Their constant enemies, the Amalekites, were confederates with the hostile nations. And so great was the distress that Israel endured, that, in the language used in the sacred record—language employed to meet the finite conception and understanding of man—the Lord's "soul was grieved for the misery of Israel."—"Then the children of Ammon were gathered together" against them, but, by the hand of Jeph

thah, the Gileadite, they were subdued before the people of Israel; who yet "did evil again in the sight of the Lord, and the Lord delivered them into the hand of the Philistines forty years." It was at this period that once again, during the theocratic form of government which had hitherto distinguished the Hebrew nation, Jehovah condescended to appear in human form. The angel of Jehovah visited the wife of Manoah, of the tribe of Dan, and promised her a son, who should be "a Nazarite unto God," and should "begin to deliver Israel out of the hand of the Philistines."—"Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked not whence he was, neither told he me his name!"—"Then Manoah entreated the Lord, and said, Oh, my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened unto the voice of Manoah: and the angel of God came again unto the woman as she sat in the field: but Manoah her husband was not with her. And the woman ran and said unto" her husband, "Behold the man hath appeared unto me, that came unto me the other day. And Manoah arose, and went after his wife, and came unto the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am." But "Manoah knew not that he was an Angel of God," and said unto him "What is thy name, that when thy sayings come to pass, we may do thee honour? And the Angel of

Jehovah said unto him, Why askest thou thus after my name, seeing it is secret?" (or *wonderful*, as the same word is rendered in the prophecy of Isaiah concerning Christ: see Isa. ix. 5.) And Manoah took a kid, and offered it upon a rock, as a burnt offering to Jehovah; "and the Angel of Jehovah ascended in the flame of the altar." And Manoah and his wife "fell on their faces to the ground."—"And Manoah said unto his wife, We shall surely die, because we have seen God." But his wife said unto him, "If the Lord were pleased to kill us, He would not have received a burnt offering and a meat offering at our hands, neither would He have showed us all these things."—"And the woman bare a son, and called his name Samson, and the child grew, and the Lord blessed him. And the Spirit of the Lord began to move him, at times, in the camp of Dan, between Zorah and Eshtaol." Samson was endowed with a wonderful share of supernatural strength, and was eminently instrumental in delivering Israel from the tyranny of the Philistines. But, after performing many miraculous acts in defence of himself and his people, he became enticed by a Philistine woman, and suffered her to break the sign of the covenant, by which, as a Nazarite, he was consecrated to God; and, in consequence, his great strength departed from him, and he became a prey to his enemies.

CHAP. LVII.—Much deep instruction is impressed on the mind of the true Christian, as he traces the *analogy* between his own spiritual experience and the

course of events that marked the history of that nation whom Jehovah had chosen out of all the families of the earth to place His name amongst. Their patriarch Abraham was called, by that Holy and Invisible Being, who announced Himself to him in the solemn language, "I am the Almighty God—walk before me, and be thou perfect," and was commanded to leave his kindred and his father's house, who, as we are informed in Joshua xxiv. 2, worshipped other gods. Very remarkable was the operation of the power of faith in the heart of Abraham, for he obeyed the call; "and he went out, not knowing whither he went." And although Jehovah promised that he and his seed should possess the land of Canaan, yet Abraham was not to obtain, during his life, any inheritance in it; but this father of the faithful "believed God, and it was counted unto him for righteousness;" and he obtained the high distinction of being "called the Friend of God" —Isa. xli. 8: James ii. 23—and was permitted to enjoy the unspeakably glorious privilege of intimate communion with Jehovah. To all those of his seed, who, through the "like precious faith," were steadfast in their allegiance to the one Eternal, Omnipotent Sovereign of the universe, was the promise fulfilled: "The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto Himself."—Deut. xxviii. 8, 9. But alas! how often was the awful declaration made by Joshua realized in the history of the Israel-

ites: "When ye have transgressed the covenant of the Lord your God, and have gone and served other gods, and bowed yourselves to them, then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which He hath given unto you."—Josh. xxiii. 16.

The last of the Judges who administered the law of that Divine Almighty Being, who had condescended to be the Ruler and King of Israel, was Samuel, who, whilst he was yet but a child, was called of the Lord, and powerfully endued with the spirit of prophecy. Eli, the high priest, the descendant of Aaron, that ministered in the temple, had the charge of Samuel, who, from his birth, was dedicated by his mother to the service of God. Eli had two sons, Hophni and Phineas: their father "was very old," and they officiated in the priesthood in his stead; but they "were sons of Belial; they knew not the Lord."—"And there came a man of God unto Eli," and denounced against him, and his sons, the fearful judgments of Jehovah, because of the gross iniquity of these young men. Samuel, also, was commissioned by the word of the Lord, to foretell their destruction, which was fulfilled in their being slain by the Philistines, who smote the army of Israel with "a very great slaughter," and took from them that which had been their chief glory, the sacred ark of the covenant of the Lord. Eli, also, on hearing the tidings of this dreadful day, fell from his seat, and died at the age of ninety and eight years. The Philistines set the ark in the temple of their god, Dagon. The idol was twice precipitated to

the ground before the holy ark, and was broken in pieces: and great plagues befell the Philistines, until they restored the ark to the Hebrews.

Samuel was an eminent prophet of the Lord, and an upright judge of Israel. And when he became old, he made his sons judges in his stead: but they "walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment." Then "all the elders of Israel" came unto Samuel, and besought him to make them a king to judge them—"like all the nations." Thus they rejected Jehovah, that He should not reign over them—1 Sam. viii. 7. The Lord, however, permitted Samuel to grant their request; and he, by divine direction, anointed Saul, the son of Kish, of the tribe of Benjamin, to be King over Israel. The commencement of his reign appeared auspicious; but Saul did not act uprightly and faithfully before the Lord, and the kingdom was taken from him and given to David, the son of Jesse, of the tribe of Judah—the shepherd king, and sweet Psalmist of Israel.

Saul, who had not obeyed the command of God to execute his righteous judgments against the Amalekites, who had so long defied the power of the Most High, was forsaken by the Lord, and became the prey of the evil one. In this state of mind he envied and persecuted David, but was at length slain by the Philistines.

His history, with that of his excellent son, Jonathan the faithful friend of David, presents very striking and interesting traits of character; particularly the contrast of the father's suspicious, selfish, and cruel propensities,

with the generous, confiding, and disinterested spirit of the son.

Whilst David was a lad he was guided and strengthened by Almighty power; and, as he "kept his father's sheep,"—"there came a lion and a bear and took a lamb out of the flock," and David "slew both the lion and the bear;" and when the Philistines were gathered together to battle against Israel, there came out of their camp a champion named Goliath of Gath, a giant of amazing size and strength, who defied the army of Israel. David, influenced by the Spirit of God, encountered this mighty foe; not with a sword, or a spear, or a shield, but "in the name of the Lord of Hosts, the God of the armies of Israel;" and, with only a sling and a smooth stone out of the brook, he smote the Philistine; the stone guided by an invisible Hand, sank into the giant's forehead, and he died. After enduring many vicissitudes, and escaping many dangers, David became, at length, king over Israel. Although, on various occasions, he evidenced the exceeding frailty of man's nature, yet submitting, in deep humiliation and repentance, to the just judgment of his God, he experienced forgiveness, and could say, "Blessed is the man whom thou chastenest, O Lord! and teachest him out of thy law."—"Blessed is he whose transgression is forgiven, whose sin is covered." David was sincere and fervent in his love to God: he abhorred idolatry; and inspired by the spirit of prophecy, he wrote of that Redeemer who was to reign over the true Israel,—over all those who should believe in Him as the "King of Glory;" and, in strains of

sublimest eloquence, the son of Jesse calls upon every creature to extol and praise Him, and to unite in his own reverent ascription, "Blessed be the Lord God of Israel, from everlasting to everlasting."

CHAP. LVIII.—During the reign of David the warriors of Israel were remarkable for their conquests:—the captains of the hosts were "mighty men of valour," and their exploits in battle and in slaying the giants among the Philistines were evidences of a courage, which, as we cannot doubt, arose from a conviction that God was their shield, that He taught their hands to war and their fingers to fight, and caused them to triumph over their enemies. Under this glorious gospel dispensation the reign of Christ proclaims, "Peace on earth, and good will towards men:" but His followers have a warfare to wage, not with carnal weapons, nor against their fellow-men, but, with the sword of the Spirit, they fight against the prince and the power of darkness, and, through the invincible might of their heavenly King, they obtain "the victory that overcometh the world," by that living faith which shields them from their spiritual foes; and, although they are of themselves infirm and powerless, yet humbly relying on divine aid, they experience its all-sufficiency, for "the angel of the Lord encampeth round about them that fear Him, and delivereth them."

David's kingdom was great and prosperous;—yet we read that, when he was old, "Satan stood up against Israel, and provoked David to number Israel." We

may perceive that in thus taking "the sum of the number of the people," David was actuated by motives offensive to God—doubtless by a spirit of ambition, or of self-exaltation: and we may infer that his subjects were not sufficiently impressed with the sense of their entire dependence upon Him, who is "King of kings, and Lord of lords;" for "God was displeased with this thing, therefore He smote Israel;" and the prophet Gad was commissioned to offer to David the choice of three different modes of correction: either to suffer from three years of famine, or to be, for three months, destroyed before his enemies, or to be visited, during three days, by pestilence in his land. The mind of the aged monarch was deeply abased before the Most High; and he said unto Gad, "I am in a great strait. Let me now fall into the hand of the Lord, for very great are His mercies; but let me not fall into the hand of man. So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it." And David "saw the angel of the Lord stand between the heaven and the earth, having a drawn sword in his hand stretched out over Jerusalem." And the angel "stood by the threshing-floor of Ornan the Jebusite," and the Lord said to the angel that destroyed, "It is enough—stay now thine hand." Thus was the pestilence removed from the land: and, at the divine command, David offered sacrifices to God in the threshing-floor of Ornan (elsewhere called Araunah) the Jebusite; and "David said, This is the house of the Lord *God, and this is the altar of burnt-offering for Israel.*"

On this memorable spot was the magnificent temple afterwards erected; for which David prepared materials in abundance; and Solomon, his son and successor, was ordained to build it, for the honour of the God of Israel. "David gave to Solomon, his son, the pattern" of the house of the Lord, which "he had by the Spirit." —"The Lord (said David) made me understand in writing by His hand upon me, even all the works of this pattern. And David said to Solomon his son, Be strong and of good courage, and do it; fear not, nor be dismayed; for the Lord God, even my God, will be with thee: He will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord."

CHAP. LIX.—David attained an honourable age: but the time was now come when he experimentally realized the truth of his own declaration, "Our days on the earth are as a shadow, and there is none abiding." Having assembled the Princes of Israel, he exhorted them to keep the commandments of God, and to assist his successor in building the sacred temple. To him, the dying king gave this solemn charge, worthy to be deeply impressed on every youthful heart: "And thou, Solomon, my son, know thou the God of thy Father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee, but if thou forsake Him, He will cast thee off for ever."

Our sketch of the lives and characters of the most

remarkable persons, introduced to our notice in the sacred volume, must, of necessity, be a brief one: yet we can scarcely pass from that of David, without alluding to those features of his history, which have an especial reference to the Messiah, of whom he was, in several respects, an eminent type. As a king, set "upon the holy hill of Zion," governing righteously, and obtaining the victory over his enemies, he was a symbol of that glorious Redeemer who was the object of his faith and hope, who "hath prepared His throne in the heavens, and His kingdom ruleth over all." In the threshing-floor of Ornan the Jebusite, presenting his offering of thanksgiving for deliverance from the destroying angel, we behold him, as a *Priest*, "propitiating the favour of Jehovah; not according to the law of the outward commandment, which ordained that the tribe of *Levi only* should be the medium of sacrificing to God; but, like our *Melchizedek*, "by the power of an endless life." Very numerous and striking are the prophetic testimonies of David concerning Him who was to come. We trace them throughout much of those outpourings of his soul—his psalms and spiritual songs—composed in sublimest Hebrew poetry. How cold must be that heart that can contemplate the subjects of these sacred anthems without being animated by some measure of that devotional influence under which he penned them! So completely do they embody the condition of every regenerated human spirit, that scarcely could the experience of any one fail to find, in some portion or other of these divine hymns, its

deeply instructive counterpart—like face answering to face in a glass.

Whilst reading the Book of Psalms—and other prophetical books of the Old Testament—it is important, in order to attain some right understanding of their scope and meaning, to discriminate between those that describe the circumstances into which the writers were themselves introduced, and those predictions which evidently allude to the Messiah. Sometimes the Psalmist pourtrays his own experience in language which is also prophetic of Christ; as when he says, "For my love they are my adversaries."—"They have rewarded me evil for good, and hatred for my love."—At other times he describes that which is figurative as it regards himself, and literal in its application to the Redeemer: as, when speaking of the malice of his enemies, he says, "They gave me also gall for my meat and in my thirst they gave me vinegar to drink."—"They pierced my hands and my feet."—"They part my garments among them, and cast lots upon my vesture." Of those spiritual illuminations that were vouchsafed to David, none appears more remarkable than that which foreshowed the resurrection of Christ. Although, under the shadowy dispensation of the law, the light of divine revelation shone but feebly on the infinitely momentous realities of an eternal world, yet there were, on the mind of David, *some glimmerings* of that glorious truth, which was to be clearly manifested under the gospel—that, in another state of being, the immortal soul exists forever. The Apostle Peter, when preaching to the Jews, and rehearsing

the circumstances of the crucifixion of Jesus, declaring that He was "delivered by the determinate counsel and fore-knowledge of God;" cites the language of the Psalmist, saying, "David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell, (or, as it is by some translated '*my life in the grave*,') neither wilt thou suffer thine Holy One to see corruption."—And the Apostle adds that David "being a prophet, and seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (or, as some translators render it, '*his person in the grave*,') neither did his flesh see corruption." In those sublime expressions, which the sacred text records as "the last words of David," we may perceive that, in some small degree at least, through the power of living faith, "life and immortality were brought to light:"—"Although my house be not so with God, yet hath He made with me *an everlasting covenant*, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow."

CHAP. LX.—The first years of Solomon's reign were singularly blessed. He "loved the Lord, walking in the statutes of David his father." He desired not riches, nor honours, nor length of days, but he besought the Lord to give him an understanding heart; for, said he, "I am but a little child; I know not how

to go out, or come in:" and this humble petition was acceptable to his God; who not only imbued him with a wise and understanding heart, but graciously added thereto both riches and honour.

Solomon caused the temple to be built in a style of magnificence which the imagination cannot realize. Artists of wondrous skill were employed in the work: men of Tyre assisted in framing the ponderous architecture, which was all overlaid with gold; and, from the description given of it in the sacred records, was evidently wrought with exquisite beauty, and adorned with many precious stones and pearls. Massive decorations, together with the instruments of service, in pure gold and fine brass, were cast in a clay ground in the plain of Jordan, between Succoth and Zarthan, by an ingenious Tyrian, and were of unequalled splendour. All the appendages of this house of God were executed with corresponding grandeur; and when it was finished king Solomon dedicated it to the service of Jehovah—offering burnt sacrifices in great abundance, accompanied by a sublime and solemn prayer: and when he "had made an end of praying, the fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the Lord filled the house." This hallowed building was erected by Solomon according to the Divine instruction given to David. He placed within it the altar for sacrifice, and a sea of molten brass in which the priests bathed, with ten lavers for the washing of "such things as they offered for the burnt offering:" there was also the golden candlestick that gave perpetual light; and,

within the vail, was "the oracle," or "holiest of all," where the ark of the covenant was placed, overshadowed by "the cherubims of glory." Many other instruments of pure gold were provided for the sacred service; the whole being a perfect type of "the church of God, which He hath purchased with His own blood;" all the members of which, whatever be their sect or clime, are, through the effectual operation of the Holy Spirit, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord."

Solomon built also several splendid palaces, and some great cities, with walls, gates, and bars: of these the most remarkable were Tadmor in the wilderness, Beth-horon the upper, Beth-horon the nether, and store cities in the district of Hamath. In riches and wisdom Solomon surpassed all the kings of the earth. The vessels in his palaces were made of pure gold; "none were of silver, it was nothing accounted of in the days of Solomon:" and it is recorded that the "king made silver and gold at Jerusalem as plenteous as stones." He was renowned for his wisdom above all other men; the fame of it reached to the uttermost parts of the then peopled earth: "All the kings" of the nations "sought the presence of Solomon, to hear his wisdom that God had put in his heart." The queen of Sheba came "with a very great company, and camels that bare spices, and gold in abundance, and precious stones," which she gave unto the king; "and she communed with him upon all that was in her

heart:" and when she heard his sayings, and beheld his greatness, "there was no more spirit left in her;" but she blessed the Lord God of Israel who had so richly endowed him.

But notwithstanding the vast capaciousness of his mental faculties, illuminated, as they were, by the light of the Holy Spirit, we find not, in the annals of time, a more striking or affecting illustration of the utter frailty of the human heart, than that which is exhibited in the character of this distinguished monarch. Incalculable were the blessings bestowed upon him; together with the promises of continued greatness and glory, on the righteous condition of a faithful obedience to the law of his God: and, on the other hand, most solemn were the warnings of misery and desolation that should result from his forsaking the Lord, and serving other gods. Yet, alas! this king—the most favoured of the sons of men—became a lover of pleasure and voluptuousness. He married many women who were of idolatrous nations, and his wives turned away his heart from God: and he "went after Ashtoreth, the goddess of the Zidonians, and after Milcom, the abomination of the Ammonites; and Solomon did evil in the sight of the Lord:" and he built "an high place for Chemosh, the abomination of Moab,"—"and for Molech,"—"and likewise did he for all his strange wives, who burnt incense and sacrificed unto their gods." He indulged the desire of sensual gratification to its utmost extent; for he remarks, in describing his experience, "I said to my heart, I will prove thee with mirth, therefore enjoy pleasure."—"Whatsoever

mine eyes desired, I kept not from them; I withheld not my heart from any joy."

CHAP. LXI.—But Solomon experienced that the gratification of sensual desire, instead of yielding the satisfaction which he sought, was "vanity of vanities:" that even "in laughter the heart is sorrowful; and the end of that mirth is heaviness." Dark clouds overshadowed the latter days of his probationary course on earth; for "the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, who had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it, for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen."

The prophet Ahijah, who dwelt in Shiloh, was sent by God to Jeroboam, the son of Nebat, with the announcement that he should become king over ten of the tribes of Israel. There is reason to believe that, at this early stage of life, Jeroboam feared the Lord; for the gracious promise was added, "It shall be, if

thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house."

"Solomon sought therefore to kill Jeroboam: and Jeroboam arose and fled into Egypt, unto Shishak, king of Egypt; and was in Egypt until the death of Solomon:" which event occurred when he had reigned over Israel forty years: and he was buried in the city of David his father.

The conclusion of Solomon's career exemplified the truth of his own instructive maxim, "If a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many." And, in a mournful retrospect of his past life, and of his fruitless search after happiness in earthly possessions and the delights of sense, he pronounces all the pursuits, the treasures, and the enjoyments of the world, to be only "vanity and vexation of spirit." And, in terms of impressive monition, he warns the youth against the seductions of sinful pleasures, and obeying the unhallowed impulses of the natural mind: "Rejoice, oh young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart; and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment:" and adds this solemn injunction, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

The last recorded declaration of this wise and powerful sovereign is fraught with the utmost instruction, and should be graven on the tablet of every heart; "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments, for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

CHAP. LXII.—Solomon was succeeded by his son Rehoboam, whose tranquil possession of the throne was of short duration; for his subjects were resolved to obtain a remission of the heavy burdens which his father had imposed upon them; and they sent to Egypt and called to their assistance Jeroboam, the son of Nebat, who, as their leader, presented their demands to Rehoboam; but he evinced a spirit of blind and obstinate despotism, which induced his people to rebel against him; and ten of the tribes utterly revolted from the house of David, and made Jeroboam king over them. Judah and Benjamin, only, adhered to Rehoboam: "the Levites" also, "that were in all Israel, resorted to him out of all their coasts;"—"for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord." But Jeroboam feared that, if the Israelites went to Jerusalem to the yearly solemn feasts that were celebrated in the temple of God, they would return to their allegiance to the house of David; he therefore made two calves of gold; (like the imaginary presiding deity of the Egyptians, who specially worshipped the bull Apis;) and Jero-

boam set up one of these golden calves at each frontier of his kingdom; one in Bethel, the place where Jehovah had so graciously manifested himself to the patriarch Jacob, and which was still considered as "the house of God," sacred to his service; as we may perceive from the circumstance mentioned in 1 Sam. x. 3, of the "three men going up to God to Bethel." The other calf was set up by Jeroboam in Dan; and he said to the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt." And "he made an house of high places, and made priests of the lowest of the people which were not of the sons of Levi."—"And he ordained him priests for the high places, and for the devils, and for the calves which he had made."—"And, behold, there came a man of God, out of Judah, by the word of the Lord unto Bethel; and Jeroboam stood by the altar to burn incense: and he cried against the altar in the word of the Lord; and said, O altar, altar, thus saith the Lord; Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee." The prophet also declared that the altar should "be rent," and the ashes that were upon it should "be poured out;" which came to pass the same day. Jeroboam put forth his hand to seize the man of God, but his hand was immediately withered; the king entreated the prophet to pray unto the Lord that his hand might be restored:—the prophet then besought his God to restore the hand of Je-

roboam, and the Lord was pleased to heal him, and his hand "became as it was before."—"After this thing Jeroboam returned not from his evil way." And, in a most awful message through the aged prophet Ahijah, the Lord pronounced tremendous judgments upon the house of Jeroboam because he had "done evil above all that were before" him. The Lord also declared, that He would raise up a king over Israel who should cut off the seed of this impious monarch; and added "him that dieth of Jeroboam in the city shall the dogs eat," and him that dieth in the field shall the fowls of the air eat: for the Lord hath spoken it." But not only did the venerable seer predict the misery and ruin that awaited Jeroboam; the future condition of apostate Israel was also unfolded to his mental view; and he exclaimed, "But what? even now:—for the Lord will smite Israel as a reed is shaken in the water; and He shall root up Israel out of this good land which He gave to their fathers, and shall scatter them beyond the river; because they have made their groves, provoking the Lord to anger: and He shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin." This prophecy of Ahijah, the servant of God, was exactly fulfilled, when, about two hundred and fifty years afterwards, Israel was carried away captive "beyond *the river*," (thus the Euphrates was by pre-eminence usually spoken of,) and the kingdom was destroyed by Shalmaneser, king of Assyria.

The character of this wicked king, against whom the prophet of Shiloh denounced the anger of Jehovah,

descends with fearful distinction, from generation to generation, even to the end of time, under the designation of "Jeroboam, the son of Nebat, who made Israel to sin."

CHAP. LXIII.—Rehoboam was established in the government of Judah. For three years he prospered, because he adhered to the worship of the living God; and his kingdom was strengthened by "such as set their hearts to seek the Lord," who came "out of all the tribes of Israel"—"to Jerusalem, to sacrifice unto the Lord God of their fathers." But when Rehoboam was become powerful, "he did evil," and "prepared not his heart to seek the Lord:" therefore Shishak, king of Egypt, was permitted to invade Judah; and "he took away the treasures of the house of the Lord, and the treasures of the king's house; and he carried away also the shields of gold which Solomon had made:" There was, in addition to this calamity, a continual warfare between the two rival monarchs who governed Judah and Israel: and the people of Judah "built them high places, and images, and groves," and "did according to all the abominations of the nations which the Lord cast out before the children of Israel." Rehoboam dwelt in Jerusalem, and built cities of defence in Judah. Jeroboam also founded Penuel, and erected for himself a palace at Shechem in Mount Ephraim, the inheritance of the house of Joseph, whose bones were interred there in the "parcel of ground that Jacob had bought of the sons of Hamor, the father of Shechem." Jeroboam appears to have rebuilt the city:

it was subsequently called Sichem, or Sychar, and was contiguous to that which was afterwards built by Omri, king of Israel, and called Samaria, "after the name of Shemer, the owner of the hill." Samaria became a magnificent city, and was the capital of the kingdom of Israel. After a reign of seventeen years, "Rehoboam slept with his fathers, and Abijam his son reigned in his stead." He swayed the sceptre only three years, "and his heart was not perfect with the Lord his God as the heart of David his father." He was succeded by his son Asa, who reigned in Jerusalem forty and one years, and did that which was right in the sight of the Lord. There were continual wars between the kingdoms of Judah and Israel; and Jerusalem and the sacred temple were stripped of the treasures which had been accumulated by David and Solomon. But Asa prospered greatly, because he was faithful to the law of the Lord; and when his country was invaded by the Ethiopians, who came against him—a mighty host—he cried unto God and said, "Lord, it is nothing with thee to help, whether with many or with those that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, Thou art our God; let not man prevail against thee. So the Lord smote the Ethiopians before Asa, and before Judah:" And "they were destroyed before the Lord and before his host:" the people of Judah also "carried away very much spoil."—"And the Spirit of God came upon Azariah, the son of Oded: and he went out to meet Asa, and said unto him, Hear ye me, Asa, and

all Judah and Benjamin; the Lord is with you while ye be with him; and if ye seek him, He will be found of you; but if ye forsake him, He will forsake you." —"And when Asa heard these words of Oded the prophet, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin:" He also "renewed the altar of the Lord." And Asa gathered his people together; and with them the strangers who "fell to him out of Israel in abundance, when they saw that the Lord his God was with him." —"And they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." And the Lord "was found of them," and "gave them rest round about." But, "in the six and thirtieth year of the reign of Asa, Baasha king of Israel came up against Judah;" on which Asa "sent to Benhadad king of Syria who dwelt at Damascus," and, by a present of much treasure, induced him to smite many cities of Israel. Hanani, the seer, came to Asa and reproved him, because he had "relied on the king of Syria," and not on the Lord his God: for, said the prophet, "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward him." But "Asa was wroth with the seer, and put him in a prison-house," and he "oppressed some of the people the same time."

CHAP. LXIV.—It is mournful to contemplate the evidences, which all the history of man supplies, that even the favoured servants of the Most High are prone

to seek their consolations from perishing objects: and that, without a close adherence to the preserving grace of God, their sense of dependence on divine power becomes weakened, if not destroyed. We have an affecting illustration of this truth in the record concerning Asa. "In the thirty and ninth year of his reign" he became "diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians." And he died, after two years of suffering; and was buried with unusual splendour: "and Jehoshaphat his son reigned in his stead."

"The Lord was with Jehoshaphat," because he "sought not unto Baalim, but sought to the Lord God of his father, and walked in his commandments, and not after the doings of Israel: therefore the Lord established the kingdom in his hand." And "the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah:" and Jehoshaphat prospered and became great, and "had riches and honour in abundance." By his command the princes of his people, with the priests and Levites, took "the book of the law of the Lord," and "went throughout all the cities of Judah, and taught the people." And Jehoshaphat "built in Judah castles and cities of store." He appointed "judges in the land throughout all the fenced cities of Judah," and "said to the judges, Take heed what ye do; for ye judge not for man, but for the Lord, who is with you in the judgment: wherefore now, let the fear of the Lord be upon you; take heed and do it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts."

This good king was beguiled into the great error of forming alliance with Ahab, the wicked and idolatrous monarch who, at that time, ruled in Israel. For this Jehoshaphat was reproved by the word of the Lord, through the prophet Jehu, the son of Hanani:—but he had promised to assist Ahab, and they together fought against the Syrians, and were discomfited; Ahab was slain, and his people were scattered "as sheep that have no shepherd:" as it had been foretold by the prophet Micaiah, the son of Imlah, whom Ahab hated and persecuted, because he declared unto him the word of the Lord, and testified against the lying spirit that spake by the false prophets. After this, "the children of Moab, and Ammon, and Mount Seir," —"came against Jehoshaphat to battle."—"And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord; even out of all the cities of Judah they came to seek the Lord." And Jehoshaphat stood in the midst of the congregation, in the house of the Lord, and offered up a fervent prayer for deliverance: and the "Spirit of the Lord" came upon Jehaziel, a Levite of the sons of Asaph, who foretold the destruction of the host that had invaded the border of Judah. "The Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah, and they were smitten." And when Judah came toward the watchtower in the wilderness of "Tekoa, they looked unto the multitude, and behold they were dead bodies fallen to the earth, and none escaped." On

this miraculous deliverance Jehoshaphat and his people praised the Lord their God; and they returned to Jerusalem with joy: they were also enriched with abundance of treasures and precious stones—the spoils of their enemies. Yet, "after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, who did very wickedly; and they made ships to go to Tarshish."—"Then Eliezer the son of Dodanah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works. And the ships were broken, that they were not able to go to Tarshish." How forcibly does this exemplify the danger and the sin of being intimately associated with those who fear not God!

CHAP. LXV.—Although Jehoshaphat evinced a disposition too easily influenced, by which he was repeatedly betrayed into error and jeopardy, yet his heart was steadfast with his God. He was succeeded in the kingdom by his son Jehoram, who walked not in the way of his father, but "in the way of the kings of Israel, as did the house of Ahab; for he had the daughter of Ahab to wife; and he wrought that which was evil in the sight of the Lord."—"And there came a writing" to Jehoram from Elijah, the great prophet of Tishbe, in the country of Gilead; who was commissioned to denounce, against this wicked and obdurate king, the righteous judgment of the omnipotent Jehovah; declaring that the Lord would smite him with dreadful disease, and also send "a great plague"

upon his wives and his children. This awful sentence was executed on him and on his house. After enduring, for two years, an extremity of bodily torture, he "departed without being desired." His sons were slain, the youngest only escaping; him "the inhabitants of Jerusalem made king in his stead."—"He also walked in the way of the house of Ahab, for his mother was his counsellor to do wickedly." For more than a hundred years after this time the kings of Judah forsook the God of their fathers; worshipping idols, and committing gross iniquity; by which they brought on themselves and on their people much misery and desolation. But, at length, in the reign of Uzziah (or Azariah) who "sought the Lord," the kingdom of Judah prospered. His son Jotham also "became mighty, because he prepared his ways before the Lord his God." At this time, and during the two succeeding reigns, Isaiah the son of Amos prophesied, declaring "the vision which he saw concerning Judah and Jerusalem," denouncing the judgments of God for the sinfulness and degeneracy of the people. Isaiah also foretold the calamities that should befall the kingdoms of Syria and Israel, and the destruction of the great army of Sennacherib, the king of Assyria, who invaded Judah, and blasphemously defied the Most High God. The prophet narrates circumstantially the deliverance that was wrought for his country, when the angel of the Lord smote the Assyrian host: he also predicted the fall of the Babylonians, Philistines, Moabites, Egyptians, Tyrians, &c. But the most deeply interesting portion of his remarkable vision relates to the advent of the promised Redeemer

—the "rod out of the stem of Jesse;" the glory and blessedness of whose spiritual reign are set forth in various portions of his prophecy. Isaiah describes in terms of literal exactness (as though the events had actually occurred) the sufferings of the Messiah, his death and burial, and the circumstances which marked the unbelief of the Jewish people; as well as the ultimate victory of Christ over all that should oppose the establishment of his dominion. The varied scenes —the overthrow of kingdoms, the destruction of cities, the subversion of dynasties, which Isaiah foretold, were, as authentic history proves, realized even in their minutest details, perfectly attesting the immutable verity of Holy Scripture. Cotemporary with Isaiah were the prophets Hosea, the son of Beeri, of the kingdom of Israel; Amos, of the herdmen of Tekoa in Judah, and Micah of Moresheth, a village of Judah. Each of these holy men proclaimed to the inhabitants of Jerusalem, and to all the people of Judah and Israel, the judgments of Jehovah that were impending over them. The vision of Micah extends to gospel times. He points out the place whence *He* should come forth, who was "to be Ruler in Israel, whose goings forth have been from of old—from everlasting." In strains of sublime eloquence this prophet describes the power and majesty of Christ, and the happiness of his kingdom; and reiterates the prophecy of his great cotemporary, Isaiah the son of Amos, that "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains;" that "people shall flow unto it; and

many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths." Of this blessed era these prophets declare, that "nation shall not lift up sword against nation, neither shall they learn war any more." May it please Jehovah to hasten that day! It is supposed that Joel, the son of Pethuel, lived at this time, and uttered his solemn words of warning to the people of Judah: to which he adds a brief description of the retributive justice of God, that should befall Tyre, Sidon, Egypt, and Edom, which had, at various periods, oppressed Israel. Joel prophesied of the glory of the church in the latter days, when the Lord should be "in the midst of Israel," and the Holy Spirit become the teacher and inspirer of the Christian believer. On the memorable day of Pentecost, when the Holy Ghost "filled all the house" where the disciples of Jesus were assembled, and they were all (both men and women) baptized, not with water, but by the promised "*power from on high*," the Apostle Peter declared to the astonished "multitude" who "came together,"—"This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy." Another remarkable prophet appeared in Israel in the reigns of

Uzziah and Jotham: viz., Jonah, the son of Amittai, of Gath-hepher, a town in Galilee belonging to the tribe of Zebulon. We first meet with him on his foretelling the successes of Jeroboam the second, son of Joash, king of Israel. He was afterwards sent by God "to Nineveh, that great city"—the proud and mighty metropolis of the Assyrian empire, to "cry against it; for," said the Lord, "their wickedness is come up before me." Jonah was not obedient to the command of Jehovah, until the judgments of Omnipotence had awfully visited him. He then announced to the people of Nineveh the destruction that awaited them. The dreadful message was not rejected by "the men of Nineveh—for they repented at the preaching of Jonah." They all "believed God and proclaimed a fast, and put on sackcloth:" and "God saw that they turned from their evil way:" and He had mercy upon them, and spared the city. Yet it was eventually overthrown and utterly destroyed. Its ruins buried in an undistinguishable mass, and covering a space exceeding sixty miles in circumference; until, within a very recent period, they have, after the lapse of more than two thousand five hundred years, been not only discovered, but many portions of them conveyed to this and other countries; establishing, with indubitable evidence, the truth and divine authority, both of the history and the prophecy contained in the sacred volume.

CHAP. LXVI.—On the death of Jotham, his son Ahaz reigned in Judah. He proved to be a most

wicked and abandoned monarch. He removed the sacred treasures from the temple, caused the holy fire to be extinguished, shut up the house of the Lord, and built altars to his false gods "in every corner of Jerusalem." In his idolatrous worship he "burnt his own children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel." Pekah, king of Israel, and Rezin, king of Syria, came against Ahaz, and caused great slaughter among his people, "because they had forsaken the Lord God of their fathers." Pekah took much spoil from Judah and carried it to Samaria. Ahaz, in his distress, sent abundance of treasure to Tiglath Pileser, king of Assyria, hiring his assistance against the invaders of Judah. The Assyrian received the wages, but, instead of helping Ahaz, he afflicted him and his people: and "the Lord brought Judah low, because of Ahaz—for he transgressed sore against the Lord." He was succeeded by his son Hezekiah, who "did right in the sight of the Lord, according to all that David his father had done." Shortly after his accession to the throne the sister kingdom of Israel was subverted, and the king, Hoshea, carried away captive with his people, by Shalmaneser, king of Assyria. This event was calculated to impress Hezekiah with increased earnestness of purpose to adhere faithfully to the service of Jehovah; and "he said, It is in mine heart to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us." Hezekiah restored the worship of God, cleansed and sanctified the temple and the Levites, and gathered

together not only his own people of Judah, but many out of the scattered tribes of Israel, whom he entreated to turn unto the Lord God of their fathers: and there assembled at Jerusalem a multitude, who kept the feast of the passover, "and there was great joy in Jerusalem." Hezekiah "wrought that which was good and right, and truth before the Lord his God;" and the power of Jehovah was miraculously displayed on his behalf in the destruction of the king of Assyria and his army.

"Hezekiah had exceeding much riches and honour" —the Lord prospered him and his people "and guided them on every side." But when the period arrived that this excellent monarch "slept with his fathers;" his son Manasseh, who came to the throne, committed greater abominations in the sight of God than any who were before him. "He reared up altars for Baalim, and for all the host of heaven," not only throughout the land of Judah, but even in the house of the Lord; and "he filled Jerusalem, from one end to the other," with the "innocent blood" that he shed; moreover he caused his son to pass through the fire, and used enchantments and dealt with familiar spirits, and made his people "to err, and to do worse than the heathen:"—"wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh among the thorns and bound him with fetters, and carried him to Babylon: and when he was in affliction he humbled himself greatly before the God of his fathers, and prayed unto him: and the Lord was entreated of him, and heard his supplication,

and brought him again to Jerusalem, into his kingdom. Then Manasseh knew that the Lord he was God." After a reign of fifty-five years he died, leaving his son, a wicked prince, to fill the throne; who, at the end of two years, was slain by his own servants. His subjects made Josiah, his son, a child of eight years old, king in his stead. This youthful monarch was eminently pious and devoted to the service of Jehovah: he destroyed all the idols throughout the land, and "brake down the altars of Baal," burning upon them the bones of those priests who had been the sacrificers to the false deities; fulfilling also that which had been foretold by "the man of God" who cried against Jeroboam the son of Nebat; and Josiah brake down the altar at Bethel, and the high place that Jeroboam had made, and took men's bones out of "the sepulchres that were in the mount," and burned them upon the altar, according to the word of the Lord. In this reign lived the prophet Jeremiah, who began to declare the remarkable series of divine revelations which exactly foreshowed the calamities that were about to befall Judah and Jerusalem. As he beheld them in spiritual vision, he uttered, in varied and most pathetic strains, the deep anguish of his soul, exclaiming, "Oh, that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Jeremiah continued to foretell, from time to time, the desolation and misery that awaited his country; but his warnings and his exhortations were unheeded, and he was grievously persecuted by the rulers of Judah, par-

ticularly in the time of Zedekiah, the last king who reigned in Jerusalem previous to the subversion of the monarchy in Judah.

The prophecies of Jeremiah and those of his co-temporary, Ezekiel, the priest, the son of Buzi, describe, in a wonderful detail of the circumstances which afterwards occurred, the destruction of many kingdoms with their principal cities. Of these we may notice Egypt and her place of palaces, Noph, or No, (called also Noammon;) Philistia, with the great maritime towns of Tyre and Sidon, whose merchants were princes and the rich men of the earth; Edom, or Idumea, and her cities of Bozrah and Teman; Moab and Ammon, with their towns of Dibon, Nebo, Rabbah, and Heshbon; Syria, also, and her metropolis Damascus. The prophet Ezekiel was taken captive to Babylon, whilst Jeremiah was left behind in Judah. It is remarkable that these great prophets do not speak of the overthrow of Assyria, or of the mighty capital of that empire; from which we may infer that the vision of Nahum, the seer of Elkosh, a town in Galilee, which, in sublime language, announced its impending ruin, had become accomplished, and that Nineveh was laid waste and her people slain; whilst the kingdom of Assyria was incorporated with that of Babylon or Chaldea: the metropolis of this vast kingdom—the mistress of all the then known and civilized world—was chiefly built and fortified by Nebuchadnezzar, who, in the plenitude of his power and pride, boasted of the might of his dominion, and the honour of his majesty, as displayed in his erecting the great city of

Babylon. The prophets Isaiah and Jeremiah predict the fall and the eventual destruction of this magnificent city, and they speak of its overthrow, not as a future, but as a past event. Isaiah, in vision beholding it several hundred years before it occurred, hears a messenger declare, "Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground." Jeremiah announces the determination of the Lord of Hosts to make Babylon "a burnt mountain;" that "her broad walls shall be utterly broken, and her high gates shall be burnt with fire;" that "Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing, without an inhabitant." Of the exact accomplishment of these declarations we have abundant evidence. Jeremiah continued to prophesy after the captivity of Judah, and he sent a letter to his brethren the Jews, who were in bondage in Babylon, declaring that they would be retained as captives for a long period, but he also predicted their eventual restoration to their own land.

The most interesting portion of Jeremiah's prophecy relates to the coming and offices of the Messiah—the "righteous Branch" that should spring from David—the "King" that should "reign and prosper, and execute judgment and justice in the earth,"—whose name should be called "the Lord our Righteousness." And the spiritual blessings which characterize these gospel days are vividly portrayed by this servant of the Most High, who, as the Apostle, in writing to the Hebrews, shows us, contrasts the nature of the two

Covenants, and describes the glorious privilege of the Christian believer, who is instructed, not by the law of commandments contained in outward ordinances, but by the Spirit of God, impressing on the heart the knowledge of the Divine will, strengthening and guiding the obedient soul in the performance of it, and for Christ's sake, "forgiving iniquity, transgression and sin." For, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." And the all-sufficiency of this spiritual instruction to *the believer in Christ*, is marked by the prophet's declaration, that those, who thus become his true disciples, have no need to "teach every man his neighbour, or his brother, saying, Know the Lord; for they shall all know me, saith the Lord,—for I will forgive their iniquity, and remember their sin no more." "The law of the Spirit of life in Christ Jesus" is thus written in the minds of his people; who are not *nominal* professors of his Holy Name, but are such as "from the heart" "believe unto righteousness:" and who are, in these latter days, of the number of God's "house of Israel;" being, by living faith, engrafted

into the "good Olive Tree," from which, for a season, the seed of Abraham according to the flesh, who are the natural branches, are, through "unbelief," "broken off;" as the Apostle proves in the eleventh chapter of his epistle to the Romans. In language not less remarkable or beautiful does the great prophet Ezekiel describe the blessedness that, under the reign of Christ, should await God's spiritual Israel. "Thus saith the Lord—I will sprinkle clean water upon you, and ye shall be clean. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them."

CHAP. LXVII.—The faithful devotedness to the service of Jehovah, which characterized the pious youthful king Josiah, was graciously accepted of his God; and we have in the record of the kings of Israel and Judah, this striking testimony respecting him: —"Like unto him there was no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." But it is evident that the people over whom he reigned were not like-minded with himself; for the Lord declared, by the prophet Jeremiah, concerning the inhabitants of Judah and Jerusalem, "Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have

walked after the imagination of their own heart, and after Baalim which their fathers taught them; therefore, thus saith the Lord of hosts, the God of Israel; Behold, I will feed them, even this people, with wormwood, and give them water of gall to drink; and I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them till I have consumed them."

It appears to have been about this time that Habakkuk the prophet foretold the calamities that should befall Judah, through the Chaldeans; and Zephaniah, the son of Cushi, declared that the judgments of the Most High God were immediately impending; these predictions, and that concerning the destruction of the Philistines, Moabites, and Ammonites, also of the Ethiopians and Assyrians, were soon afterwards literally fulfilled. We have, in these our days, demonstrative evidence of the divine and infallible authority by which Zephaniah described the fall of Nineveh; "the rejoicing city, that dwelt carelessly, that said in her heart, I am, and there is none beside me." This prophet declares that God would "make Nineveh a desolation, and dry like a wilderness," &c. The indubitable certainty which marks all the declarations of the commissioned servants of Jehovah, is clearly attested by comparing the ruins of Petra, the great city of Edom (probably the ancient Teman, or Bozrah,) with the prophecy of Obadiah, who, in vision, beheld the dismay of her "mighty men," the hidden "things of Esau searched out," and "every one of the mount of Esau cut off by slaughter." To the present time, are the remains of dwellings, with temples and statues of

heathen deities, and places of sepulture, traceable in the district of Mount Seir, in Edom or Idumea, excavated in the Petra (*i. e.* the rock,) so abounding in Arabia Petrea. The strongholds, thus cut in the stony fabric of the mountain, were supposed to be impregnable; but, to the vaunting inhabitant, Obadiah exclaims, "The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high; that saith in his heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

The good Josiah committed a fatal mistake, and brought himself to an untimely end, by attempting to oppose Pharaoh Necho, king of Egypt, who, as it appears, was divinely appointed to invade the dominions and to humble the power of the king of Assyria, a proud and cruel despot, who had conquered many of the surrounding nations, inflicting the most barbarous severities on the vanquished tribes. Having gained possession of Chaldea, he transferred the seat of government from Nineveh to Babylon. Pharaoh Necho "sent ambassadors" to Josiah, "saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war: for God commanded me to make haste: forbear thee from meddling with God, who is with me; that He destroy thee not." Nevertheless Josiah "hearkened not to the words of Necho from the mouth of God; and came to fight in the valley of Megiddo: and the

archers shot at king Josiah," and wounded him so that he died. Jeremiah, the servant of the Lord, mourned greatly for this young prince, and all Judah and Jerusalem bewailed him! and their *lamentations*, written by Jeremiah, "were made an ordinance in Israel." His successor was, after three months, taken by Necho into Egypt; and the prince who was next raised to the throne was carried captive to Babylon by Nebuchadnezzar, who bound him in fetters, leaving his son, a child of eight years old, as the nominal ruler in Jerusalem: but after three months he also was taken to Babylon, and his brother Zedekiah left to reign in his stead. "He did that which was evil in the sight of the Lord," and would not hearken unto "the prophet Jeremiah speaking from the mouth of the Lord. Moreover, all the chief of the priests, and of the people, transgressed after all the abominations of the heathen."—"The Lord God of their fathers sent to them by his messengers—because he had compassion on His people, and on His dwelling-place; but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy: therefore He brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion on young man or maiden, or on him that stooped for age." He took all the treasures of the house of the Lord, with all the holy vessels, great and small; and all the treasures of the king's house; and brought them to Babylon; and "burnt the house of

God, and brake down the wall of Jerusalem, and burnt all the palaces thereof:" and he carried away those who escaped the sword captive to Babylon, where they were detained, as slaves, until the first year of the reign of Cyrus, king of Persia, who conquered Babylon, and slew Belshazzar, the impious monarch who, in the midst of his blasphemous revelry, beheld the hand-writing on the wall, and the supernatural hand that inscribed his doom, as interpreted by Daniel the prophet.

CHAP. LXVIII.—We have traced, unbroken, the outline of history, as it relates to the tribe of Judah. We may now revert, in the order of time, to the period when the separate kingdom of Israel was established by Jeroboam, whose rebellion against God, and its dreadful consequences, we have already noticed. He left the throne to his son Nadab, who followed his evil example, and was soon slain by Baasha, one of his servants, who smote all the house of Jeroboam—not leaving one of his seed on the face of the earth;—thus fulfilling the word of the Lord. Yet Baasha also went in the way of Jeroboam; and the prophet Jehu, the son of Hanani, was sent by God to denounce on him and his posterity the very same judgment and extermination, as that which he had been employed to execute on his impious predecessor. Zimri, one of the captains of his army, destroyed all the house of Baasha, as the Lord had said. Many wicked kings reigned, in succession, over Israel; each one walking in the way of Jeroboam: the most remarkable of these

was Ahab, who "did evil in the sight of the Lord above all that were before him."—"He took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians," a proud and abandoned woman—a gross idolater and persecutor, who slew the prophets of the Lord. But, at this period of deep degeneracy, when iniquity appeared to overspread the whole land, there arose a man in Israel, whose words and deeds can scarcely be contemplated without reverential amazement. This was Elijah the Tishbite, to whom, in the reign of Jehoram, king of Judah, we have already alluded. He is first introduced to us by his saying unto Ahab, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." What a declaration is this!—uttered by a finite, mortal being—a man who, as the inspired Apostle informs us, was of "like passions" with ourselves. Yet Elijah was not influenced by any spirit of presumption: he did not assume to himself the attribute of the Almighty One—the power to control the elements of nature: he was a commissioned messenger of the Sovereign Ruler of the universe, sent to denounce impending judgments on a rebellious monarch and an offending people, and to perform deeds of awful might, that, like a blast from the breath of Omnipotence, hurled destruction on the enemies of Jehovah. No sooner had Elijah announced to Ahab the dreadful calamity that awaited the guilty nation, than he was commanded, by the word of the Lord, to *hide* himself by the brook Cherith, where he should be fed by ravens and drink of the brook. Perhaps,

no circumstances could more impressively teach, in the experience of the prophet, his entire dependence on the Most High God, and his own utter weakness and incapacity to preserve or to defend himself: his faith, however, was fixed on a rock that nothing could shake; he hesitated not, but "went and did according to the word of the Lord." And when "the brook dried up, because there had been no rain in the land," he implicitly followed the same divine direction to Zarephath, a town of Zidon; where, by miracle, according to his word, a widow's oil and meal wasted not; whilst he and the widow and her house, were sustained by the scanty portion, until "the Lord sent rain upon the land." Here the widow's only son fell sick and died, but Elijah restored him to life. Many were the wondrous acts which, by infinite power, this eminent servant of Jehovah was appointed to perform. The supreme authority of his God was attested before the assembled multitude of Israel, upon Mount Carmel, confounding the deluded votaries of Baal, when, in proof of his divine commission, the fire descended from heaven, consuming the prophet's offering, together with the stones of the altar, and the water that was poured around it. The prophets of Baal, four hundred and fifty men, vainly implored their imaginary deity to manifest *his* existence; and they were slain by Elijah.

CHAP. LXIX.—The wicked Jezebel resolved to destroy the prophet Elijah; but "he arose and went for his life" "into the wilderness"—"and he request-

ed for himself that he might die; and said, It is enough; now, oh Lord, take away my life; for I am not better than my fathers." The angel of the Lord fed him with bread and water; and he "went in the strength of that meat, forty days and forty nights, unto Horeb the mount of God." There Jehovah communed with him: and as the prophet mournfully complained that *he* alone was left of his people to maintain allegiance to the God of their fathers, the Lord instructed him that there were yet seven thousand in Israel who had not bowed the knee to Baal. There still remained in the land schools of the prophets. One of these was graciously preserved at Bethel—the favoured house of God—notwithstanding that it was the high place of gross idolatry, where Jeroboam had set up one of the golden calves, "wherewith he made Israel to sin."

Elijah foretold the destruction of Ahab and his queen; and that dogs should eat the flesh of Jezebel and lick the blood of Ahab: this was exactly fulfilled: and it is recorded that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up."

He was succeeded by his son Ahaziah, who "did evil in the sight of the Lord, and walked in the way of his father and of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin." In a time of sickness Ahaziah sent messengers to Ekron, a town of the Philistines, to inquire of Baalzebub (the god of flies) whether he should recover of his disease. Elijah, the terrible ambassador of heaven, was commanded by

"the angel of the Lord" to meet these messengers, and to send them back to Ahaziah with an awful denunciation for his iniquity. On receiving this message from Jehovah, the obdurate king sent a first—a second —and a third time—a captain of fifty with his fifty, to seize the prophet. The first two companies were consumed by fire from heaven, at the word of Elijah. Yet even this tremendous evidence of the supreme power of Elijah's God failed to humble the heart of this wicked monarch. How graciously did our blessed Redeemer, in allusion to this event, indicate the contrast between the dispensation under which Elijah was divinely commissioned to execute judgment on the enemies of the Lord, and the mercy and compassionate love in which Jesus "came, not to destroy men's lives, but to save them." Ahaziah died, as the angel of the Lord had commanded Elijah to predict; and Jehoram his brother reigned in his stead.

We must now contemplate the closing scene in the life of the remarkable prophet whose history we have briefly traced. Having cast his mantle upon Elisha, the son of Shaphat, in token that he should become the messenger of Jehovah, "it came to pass, when the Lord would take up Elijah into heaven by a whirlwind," that, attended by Elisha, he visited Bethel and Jericho, at which places there were many sons of the prophets, to whom the Lord revealed his purpose, to take Elijah from that scene of spiritual conflict, in which he had so conspicuously waged a righteous warfare against the powers of darkness. Coming to the brink of Jordan, Elijah "smote the waters" with his mantle, and

they "divided hither and thither, so that" he and Elisha "went over on dry ground." Deeply interesting was the parting converse of these two eminent ministers of Jehovah's will: "And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."—"Fifty strong men," of the sons of the prophets, sought for three days, but found not his person. This was an event—the only one recorded in the annals of time—in which a mortal being—body, soul, and spirit—was *visibly* translated to the eternal world. How that great change was effected, by which a creature of "flesh and blood" that (as the apostle declares) "cannot inherit the kingdom of God," was made meet for a condition incorruptible, is not for us to investigate; for it baffles all the conceptions of the finite mind: neither are we capable of comprehending his re-appearance "*in glory*," on the mount of transfiguration: but we are instructed, with indubitable certainty, in the reality of another state of existence:—a truth which must have been forcibly impressed on the people of God, when they knew, assuredly, that Elijah had ascended, like an angel-spirit, to the world above: and how was it calculated to inspire the hope that, for them also, "mortality" should "be swallowed up of life," and death, "in victory:" thus counteracting the influence of that idolatrous worship, which, for so many generations, had almost universally prevailed in Israel; obscuring every right perception of *the* immortal nature of the soul of man, of the existence

and attributes of the eternal Jehovah, and of the purity and blessedness of his kingdom of righteousness and peace.

CHAP. LXX.—The spirit of Elijah rested on Elisha, who caught the falling mantle of his Master as he went up into heaven, and with it smote the waters of Jordan, which divided as before, and Elisha passed over to Jericho; and whilst remaining with the sons of the prophets at that place, he healed the deadly spring of water and the barren land. From thence he went to Bethel, "and as he was going up by the way, there came forth little children out of the city, and mocked him." Jehovah attested the divine commission of his servant by an awful judgment on their impiety. The inhabitants of Bethel had been favoured with many special evidences of the power and authority of the only true God, and they had the opportunity of being instructed in His holy law, by the residence amongst them of the sons of the prophets: but it is manifest that they were hardened in their rebellion against the Lord, and their children habituated to despise his commandments.

Many miracles were wrought through the instrumentality of the prophet Elisha. He raised from death to life the son of "a great woman" of Shunem, at whose house he had been wont to sojourn: he multiplied a widow's oil, so that she was enabled to redeem her sons from bondage, and to maintain herself and her house:—he healed the poisoned pottage that was prepared by the sons of the prophets at Gilgal:—he cured

the leprosy of Naaman, the Syrian captain:—he evidenced, on various occasions, that he was gifted with a certain perception of things unseen and future; and even when laid in the sepulchre, the dead body of a man, touching his bones, "revived and stood upon his feet."

Jehoram reigned wickedly.—During his government Israel obtained a miraculous deliverance from the power of the Moabites, according to the word of the Lord which he spake by Elisha. The king of Syria besieged Samaria until the inhabitants were reduced to the utmost extremity by famine, so that women ate their own children. Elisha foretold that, on the morrow, they should have an abundant supply, which by miracle came to pass. Jehoram was wounded at Ramoth-Gilead whilst fighting against Hazael, king of Syria: and Jehu, the son of Jehoshaphat, the son of Nimshi, one of the Israelitish captains, was anointed to succeed him on the throne according to the command of God through the prophet Elisha. Jehu slew Jehoram and destroyed all the house of Ahab: he also brake down the house and the images of Baal, and smote the worshippers of this idol with the edge of the sword. "But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam."—"In those days the Lord began to cut Israel short: and Hazael smote them" in all their coasts. After several succeeding monarchs had swayed the sceptre of Israel, each of them doing "evil in the sight of the Lord," the nation was brought to a *condition* of much misery: "and the Lord saw the af-

fliction of Israel that it was very bitter—and the Lord said not that He would blot out the name of Israel from under heaven, but He saved them by the hand of Jeroboam the son of Joash,"—"according to the word of the Lord God of Israel, which He spake by the hand of His servant Jonah, the son of Amittai the prophet, which was of Gath-hepher." Jeroboam, the second, reigned forty-one years. He restored the coast of Israel, and recovered the cities Damascus and Hamath. After him five kings successively sat on the throne of Israel; the reigns of several of them were short, but marked by anarchy and cruelty: at length, in that of Hoshea, the city of Samaria was besieged for three years by Shalmaneser, king of Assyria, who conquered it, and carried Israel away captive, and placed them in the cities of the Medes; because they "had sinned against the Lord their God,"—"and walked in the statutes of the heathen;" for "they made them molten images, and worshipped all the host of heaven, and served Baal, and caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke Him to anger." Thus ended the kingdom of Israel; after it had subsisted as a separate monarchy about two hundred and fifty years.

CHAP. LXXI.—At chap. lxvii. we followed the king and people of Judah in their captivity to Babylon. This event occurred about one hundred and thirty years after the sister kingdom of Israel had been subverted by Shalmaneser, and nearly six hun-

dred years before the Christian era. Both Judah and Israel were in bondage in the country of Chaldea and Media; where, on the overthrow of the kingdom of Assyria, and the destruction of Nineveh, the universal empire of Babylon was established. The Hebrew tribes continued in this state of exile and vassalage, until the conquest of Babylon by Cyrus, afterwards king of Persia, and Darius the Mede, who jointly subjugated the Chaldeans. During this captivity, many opportunities occurred, in which, through the instrumentality of Daniel the prophet, and of the three faithful children, who, (declining to worship the golden image which Nebuchadnezzar had set up in the plains of Dura,) were unhurt in the burning fiery furnace, the knowledge of Jehovah, and the evidences of His Almighty power, were manifested among the heathen; and the proud and cruel despot, who had been permitted to subdue the Jewish people, was brought, through a humiliation that appears unparalleled in history, to acknowledge the God of Daniel, and of Shadrach, Meshach, and Abednego; and to "praise and extol and honour the king of heaven, all whose works are truth, and his ways judgment." In the revelations vouchsafed to Daniel, qualifying him to interpret the dreams of Nebuchadnezzar, and the dread supernatural inscription on the wall of Belshazzar's palace, the Most High God confounded "the wisdom of the wise," and brought "to nothing the understanding of the prudent," for, to explain these miraculous indications of the designs of Jehovah defied the skill of "the wise men of Babylon," who were re-

nowned for knowledge above all cotemporary nations, but who directed their learning to purposes of the grossest superstition—to the investigation of what are termed the *Occult Sciences*, which, however baseless they have been proved to be, were then in high repute. These Chaldean sages professed to be skilled in the arts of magic, sorcery, and soothsaying;—they studied astrology, from which they were supposed to become acquainted with the secrets of the future, and to be able to predict the fate of kingdoms, and the destiny of monarchs. The arrangement of the stars in the imaginary figures called constellations is imputed to them; and although the knowledge of astronomy, and of the position and phases of the heavenly bodies, is now appropriated to most valuable and important uses, it was then rendered subservient to purposes of evil, and to the idolatrous propensities of heathen nations, who "worshipped all the host of heaven." Yet, even from that eastern clime, and from this observance of the firmament, there was ordained, in after ages, a testimony to the advent of the Messiah, when "wise men" were guided by a *star* that led them to the infant Jesus, whom they worshipped at Bethlehem.

Daniel was advanced, by several successive monarchs, to the highest post of honour and responsibility in the province of Babylon. In the reign of Darius three Presidents were set over the whole realm: of these Daniel was appointed the chief, "because an excellent spirit was in him." This excited the envy of the other Presidents and of the Princes, and they sought occasion *against* him, but could find nothing save that

which concerned "the law of his God." They devised a scheme by which they hoped to effect his destruction; inducing the King to make a decree, that whosoever should "ask a petition of any god or man for thirty days, save of" himself, should "be cast into a den of lions."—"Now, when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled on his knees three times a-day, and prayed and gave thanks before his God, as he did aforetime." Then his enemies "assembled, and found" Daniel "making supplication before his God;" and they accused him to the king, who, with sorrow of heart, enforced the unrighteous decree; and Daniel was cast into the den of lions: but this holy prophet was protected by the angel of the Lord, and he received no hurt; "because he believed in his God." From the example of Daniel, and of Shadrach, Meshach, and Abednego, a lesson of deepest instruction may be derived by the disciples of Christ, who are called with an high and holy calling, even to acknowledge the eternal Jehovah before men, and to offer unto Him the incense of worship; praying "without ceasing and in everything" giving "thanks;" through the power of that faith, by which those eminent servants of God "stopped the mouths of lions," and "quenched the violence of fire."

Whilst in Babylon, the spirit of Daniel became illuminated—not "by the sleight of men, or by cunning craftiness"—but by the revelation of the Most High *God,* whereby he beheld in vision the events of the

future—mighty conquests and revolutions amongst the nations of the earth—the overthrow of the Persian dominion by the king of Grecia—exactly accomplished by Alexander, called "the Great"—king of Macedon, who subdued Darius III., surnamed Codomanus. This was represented to the prophet as a ram with two horns, one higher than the other; (the symbol of the Medo-Persian empire; as is proved by the sculptures still existing among the ruins of Persepolis, which was the capital of that kingdom;) and by a rough goat, (which was the Grecian ensign,) having a great horn between his eyes, by which he smote the ram, and brake his two horns—and, at length, after the goat became exceeding strong and very great, the horn was broken, and four horns came up in its stead towards the four winds of heaven—thus foreshowing the division of the empire into four monarchies which took place after the death of Alexander: and finally, "another little horn came out from one of the four," and "it waxed exceeding great, even to the host of heaven; and it cast down some of the host, and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down: and an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered." This is evidently significant of the Romans, by whom Judea was subdued, under whose dominion "the prince of the host of heaven"—the Messiah—was crucified, the daily sacrifice

was taken away, and "the mighty and the holy people" destroyed. Not only did this apply to the Jews, who, as a distinct nation, were brought to utter desolation, but also to the faithful followers of Christ—"the holy people"—who were slain and martyred under the power of pagan Rome. And it has not yet lost its significance, in reference to the spiritual usurpation, and the persecution of the people of God, that have marked the domination of Roman power under the Popish rule. Daniel was also instructed by the angel Gabriel concerning the time when "Messiah the Prince," should appear, and "be cut off, but not for himself,"—when the blessed era should arrive "to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy"—When He, who had been, from primeval ages, beheld in vision, and testified of by prophecy, should come to establish a dispensation of perfect righteousness, and, for all those who should accept the offered salvation, to "put away sin"—or the guilt of sin—"by the sacrifice of Himself."

CHAP. LXXII.—The descendants of the twelve sons of Jacob were scattered throughout the different provinces of the Chaldean, Persian, and Median kingdoms. These were united under one monarchy in the reign of Ahasuerus—styled in general history Artaxerxes—having also added to his name the appellation Longimanus, from the great extent of his conquests *and dominion*; for he "reigned from India even unto

Ethiopia, over an hundred and seven and twenty provinces." One of his royal residences was at Shushan, or Susa, in Persia. In the early part of his reign he became strongly prejudiced against the Jews, probably from such influences as the "Letter, sent to Artaxerxes" by some of the "Babylonians, Elamites, &c.," who were settled in the territories of the kingdom of Israel, and "in the cities of Samaria," in which they maliciously accused the Jews of rebellion and sedition.

Ahasuerus selected for his queen a Hebrew damsel named Esther—but "she had not showed her people, nor her kindred." Through her advancement to the throne, she became the instrument of preserving from utter destruction and extermination the whole seed of Jacob, when they had been appointed to death by the king's chief favourite and minister, Haman, a descendant from Amalek, who had promulgated a decree, which he had induced the king to issue, that in every part of his empire (embracing the entire known territory of Asia, and its surrounding districts) the Jewish people should be all slain on one and the same day.

But the time drew nigh when Jehovah's gracious purposes of mercy, towards the exiled remnant of His chosen people, should become manifest in the sight of the heathen, and the promise be fulfilled, "Fear not thou, O my servant Jacob, and be not dismayed, O Israel: for behold, I will save thee from afar off, and thy seed from the land of their captivity." The prophet Daniel records that, in the first year of Darius, he "understood by books the number of the years whereof the *word of the* Lord came to Jeremiah the prophet,

that he would accomplish seventy years in the desolations of Jerusalem;" and he set his "face unto the Lord God, to seek, by prayer and supplications, with fasting, and sackcloth, and ashes," the deliverance and restoration of Israel. The prophet Isaiah, speaking in the name of the Lord, foretold, more than a hundred and forty years before it occurred, that a *shepherd* over his people should arise, who should be named *Cyrus*, who should command the rebuilding of Jerusalem and of the sacred temple. This was literally accomplished; for, "in the first year of the reign of Cyrus, king of Persia, the Lord stirred up" his "spirit," that "he made a proclamation throughout all his dominion," saying, "All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up." Cyrus restored the holy vessels that Nebuchadnezzar had taken from the original temple, and he also caused the people that returned to their own land to be abundantly supplied with provisions and rich treasure. Under the guidance of some of the chief men in Judah and Benjamin, together with the remnant of the priests, of whom Ezra, the "ready scribe," was the most eminent, many families of both these branches of the kingdom of Judah returned to Jerusalem. But the work of rebuilding the city and temple proceeded slowly, being hindered through the malice of their enemies who inhabited the cities of the *captive* Israelites; until, in the twentieth year of Ar-

taxerxes, a devout and distinguished Jew, named Nehemiah, who was cupbearer to the king, and was engaged in attending upon his sovereign in the palace of Shushan, obtained the royal commission to repair to Jerusalem, and to raise up the walls of the city, and to finish the erection of the temple. Nehemiah completed this great undertaking; persevering in the object of his mission, in the face of much opposition, and many and varied obstacles. He reformed abuses, and evinced a spirit of rare disinterestedness and unwavering devotedness to the service of his God. From "the register" that was kept in Babylon, (in which, as Ezra informs us, the genealogy of the children of Judah and Benjamin was carefully preserved,) we find no mention of the return to Jerusalem of any families of the other tribes, save the descendants of Barzillai the Gileadite, who was of the tribe of Manasseh. But it is evident that, in aftertimes, many of the captives, that appertained to the ten tribes of Israel, came back to their own land, and settled in the cities of Judah. Throughout each successive generation, the posterity of Shem, the son of Noah, was distinctly traced, because from him the Messiah was to come: but, as we reach the period when the dying patriarch Jacob foretold what should befall his sons "in the last days," we find the promise to Judah, that from him should come the *Shiloh*, unto whom "the gathering of the people" was to be; and the line of descent, through *him*, is continued in an unbroken series, until the birth of Jesus Christ. The genealogies of the other tribes were lost by their being so widely dispersed, and, for

so long a time mingled with the various heathen nations among whom they dwelt. But the declaration of the Most High that Israel, as well as Judah, should be restored to their own country, as spoken by the prophet Zechariah in the fourth year of Darius, clearly indicates that many of the posterity of the ten scattered tribes were, in subsequent ages, settled in Judea. For the Lord of hosts said to the "house of Judah and house of Israel," "I will save you, and ye shall be a blessing;"—"I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them;"—"I will hiss for them, and gather them." The incidental mention of the prophetess Anna, who gave thanks, and spake of the child Jesus "to all them that looked for redemption" in Israel, shows that some of the tribe of *Asher* were located in Jerusalem: and the second chapter of the Acts expressly states that, on the day of Pentecost, when the Holy Ghost was "shed forth" upon the disciples of Christ, "there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." Many of them were probably proselytes to the faith; but we cannot doubt that the word of the Lord had been accomplished, which he spake by the prophet Zechariah, concerning Ephraim, "They shall remember me in far countries, and they shall live with their children and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

The prophet Haggai earnestly encouraged the rem-

nant of the people that had returned from Babylon, to work at the building of the temple, and the Lord declared, "I will fill this house with glory:" and although the ancients of Judah, who remembered the splendour of the first temple, wept sore as they beheld the erection of the second, yet Haggai consoled them by the promise, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this house will I give peace, saith the Lord of hosts." In these words we have a distinct allusion to the coming of Christ—"the desire of all nations," whose presence sanctified "this latter house," after it had been enlarged and beautified by Herod, who was an Idumean—descended from Esau—but who professed the Jewish faith. In the prophecy of Zechariah we have some remarkable predictions concerning the Redeemer—"the Branch"—who should build the spiritual throne and temple—who should come as a *king*, "lowly and riding upon an ass," yet "just and having salvation."—"In his days," saith God, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look on him whom they have pierced, and they shall mourn for him."—Then follows a direct allusion to the efficacious work of Christ: "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." And the propitiatory death of the Redeemer is announced, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the *sheep shall be* scattered."

CHAP. LXXIII.—As we approach the era of that glorious manifestation of the Redeemer, which had, from the beginning, been the subject of prophecy and the mysterious object of figurative representation—of Him who, as the Angel of the Covenant, had variously appeared unto the Fathers, we perceive that holy men were led, by the Spirit of God, to prepare the minds of His people for a more experimental knowledge of Himself than could be attained through the ceremonies of the ritual law. Thus the prophet Micah shows that the requirements of the Most High God are not "burnt offerings" of the "thousands of rams," or the "ten thousands of rivers of oil;"—"but to do justly, to love mercy, and to walk humbly with God." And, that the dwelling-place of "the High and Lofty One who inhabiteth eternity, whose Name is holy," is neither the temple on Mount Gerizim where the Samaritans worshipped, nor the once hallowed place in Jerusalem where Jehovah had formerly manifested His presence, was plainly declared by himself, through the prophet Isaiah; "The heaven is my throne, and the earth is my footstool; where is the house that ye build unto me?"—"I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." The Lord Jesus instructed the woman at the well of Sychar, that "they that worship the Father must worship Him in *spirit* and in *truth*:" not by any ceremonial performances, not by the unfelt expression of words, not by mere external harmonies *of sound* or song; but by the devout supplication, or

the humble ascription of praise, whether vocally uttered or silently breathed: in accents, it may be, inaudible to every *human* ear, but ascending with acceptance to Him, in whom "we live, and move, and have our being."

The last of the prophets under the legal dispensation was Malachi. He emphatically announced the advent of Christ, and the ushering in of His *new* and *everlasting* Covenant, as being nigh at hand; and proclaimed the coming of a messenger, who, in the spirit and power of Elijah the prophet, should prepare the way before Him. John the Baptist came as this messenger, and was, as Christ declared, the "Elias which was to come." The Angel Gabriel had been "sent from God unto a city of Galilee, named Nazareth, to a virgin" whose "name was Mary;" espoused to "Joseph, of the house of David." And the angel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: *Therefore*, also, that *Holy thing* which shall be born of thee shall be called The Son of God."—And the angel said, "Thou shalt call His Name Jesus, for He shall save His people from their sins." In consequence of "a decree, from Augustus Cæsar, that all the world should be taxed," every one went to be taxed in his own city; and Joseph and Mary went up from Nazareth to Bethlehem, the city of David, "because he was of the house and lineage of David." And there was Jesus born; thus fulfilling the prophecy of Micah, "And thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me that is to

be ruler in Israel; whose goings forth have been from of old, from everlasting"—"And there were, in the same country, shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, Fear not: for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, on earth peace, good-will toward men." And the shepherds "came with haste, and found Mary, and Joseph, and the babe lying in a manger." And they "returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them." And "behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him." They found the babe in Bethlehem, and fell down and worshipped, presenting unto him their offerings of gold, frankincense, and myrrh.—In this remarkable manner did these strangers from among the heathen recognise the authority of Him, of whom Isaiah prophesied, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name *shall be* called Wonderful, Counsellor, The mighty God, *The everlasting* Father, The Prince of Peace."

Thus we have passed down the stream of time, and have traced some of the manifold fore-shadowings and prophetic visions of the glorious gospel day, which was now dawning on a benighted world. John the Baptist —the morning star—the harbinger of light—had risen above the moral horizon.—He was Christ's forerunner, and was come to proclaim that the kingdom of heaven was at hand, and to preach "the baptism of repentance, for the remission of sins." We are informed, by the inspired record, that John fulfilled the prophecy of Isaiah; as it is written, "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth: and all flesh shall see the salvation of God." The ministry of John was evidently accompanied by a divine and powerful visitation to the people of the Jews; for "there went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." He came to bear witness to the person and offices of the Messiah; For, "as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying unto them all, I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose; He shall baptize you with the Holy Ghost and with fire; whose fan is in His hand, and He will

thoroughly purge his floor, and will gather the
into His garner, but the chaff He will burn wit
unquenchable." And amongst the multitudes
came to the baptism of John in Jordan, the Lord
Christ Himself, in order to fulfil all that was di
appointed in that preparatory dispensation, cam
"to be baptized of him. But John forbade Him
ing, I have need to be baptized of thee, and c
thou to me? And Jesus answering, said unt
Suffer it to be so now: for thus it becometh us t
fil all righteousness. Then he suffered Him.
Jesus, when He was baptized, went up straigl
out of the water: and, lo, the heavens were o
unto Him, and He saw the Spirit of God desce
like a dove, and lighting upon Him: and lo, a
from heaven, saying, This is my beloved So
whom I am well pleased." After these things,
seeing Jesus coming unto him, said, "Behol
Lamb of God, which taketh away the sin of the
This is He of whom I said, After me cometh a
which is preferred before me: for He was befor
and I knew Him not: but that He should be
manifest to Israel; therefore am I come bapt
with water. And John bare record, saying, I sa
Spirit descending from heaven like a dove, a
abode upon Him. And I knew Him not: but H
sent me to baptize with water, the same said unt
Upon whom thou shalt see the Spirit descending
remaining on Him, the same is He which bapt
with the Holy Ghost, and I saw, and bare r
that this is the Son of God. Again the nex

after John stood, and two of his disciples; and looking upon Jesus as He walked, he saith, Behold the Lamb of God!"

CHAP. LXXIV.—We have, in the preceding chapter, cited the testimony of the Baptist, that he was come baptizing with water, in order that Jesus "might be made manifest to Israel." On another occasion, when John was baptizing at Enon, he bore witness to the Deity of Christ, in these memorable expressions: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom, but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease: He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard that he testifieth, and no man receiveth his testimony: He that hath received his testimony hath set to his seal that God is true; For He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." How clearly does John here declare of Him, who received *not*, as every finite being

must do, a *measure* of the Spirit of God, but being *God manifest in flesh*—God and man, in mysterious, but inseparable union, He was "*the Christ of God*," even that infinite and eternal Being in whom "dwelleth *all the fulness of the Godhead* bodily."

However much we may desire to be preserved in a sense of our utter weakness, and of our entire dependence on the enlightening and guiding influence of the Holy Spirit—however watchfully we may guard against the admission of carnal reasoning, and the intrusion of the wisdom of man, it is, nevertheless, at all times *a solemn thing* to venture to unfold those revelations, concerning *the purpose of God in Christ*, which are recorded on the sacred page. It is highly dangerous to speculate on divine Truth—yet it behooves us to receive, with deep gratitude and reverence of soul, the light which *clearly* breaks upon us, as we contemplate the sublime instructions with which we are favoured, through the testimony of Holy Scripture respecting Him, who, being one with the Father, left the glory which He had with the Father before the world was; who, though He was "in the form of God," and "thought it not robbery to be equal with God," yet, for the redemption of fallen man, "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ

is Lord, to the glory of God the Father." He—the eternal, unchangeable Jehovah—the WORD that "was in the beginning with God"—and "was God"—came, as in the spirit of prophecy it had been plainly foretold, in the *body prepared for Him.* "He took not on Him the nature of angels; but He took on Him the seed of Abraham; and *so* did He lay aside "the glory" which He had with the Father "before the world was," as to endure the most powerful temptations of that evil agent—the Devil—who had seduced man from his fidelity to his Maker, and thus brought sin and death into the world. But over the holy Jesus these temptations could have no power: for he himself declared, "The prince of this world cometh, and *hath nothing in me.*" Yet, as the apostle, in writing to the Hebrew converts, describes the person and offices of the Redeemer, he testifies that, through suffering for us, Jesus became *our perfect captain of salvation:* "For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." His eternal power and godhead were often and variously manifested in the performance of mighty miracles. He controlled the elements of nature, for "even the wind and the sea" *obeyed* "Him." He healed "every sickness, and every disease among the people." He showed that he perfectly knew the inmost thoughts of the heart of man. He raised the dead to life: even when Lazarus had lain in the grave four days, and when, (as in the hot climate of Palestine it must naturally happen,) his body had become decomposed and putrid, yet, at the Omnipotent word of Jesus, the scattered elements of the

mortal fabric were reunited, and the principle of life reanimated the dust of death. But while Jesus Christ thus evidenced His dominion over all things, he condescended, as *man*, to partake of the privations and sufferings incident to our human nature. He was subject to hunger and thirst, to weariness and pain. And, as the prophet Isaiah describes that which, more than 700 years afterwards, Jesus endured for the redemption of our race, he testifies that He was "a man of sorrows, and acquainted with grief." He, without whom "nothing was made that was made," who had "all power in heaven and in earth," was nevertheless wont to retire to desert places, and to the mountain apart, to pray unto the Father. As "the Son of man," He said, "my Father is greater than I;" but, as "the only-begotten Son of God," he said, "I and my Father are one."—"He that hath seen me hath seen the Father." And here, let us remember that, in the great work of man's salvation, there are mysteries which, in this state of being, our finite understanding cannot comprehend. We must humbly and reverently leave them to be unfolded in the heavenly world; when, as the apostle says, "that which is perfect is come," for "now we see through a glass darkly, but then face to face—then shall we know even as we are known." And if, through yielding our hearts to the power and working of the Holy Spirit, we partake of the faith of Abraham, believing "on Him that raised up Jesus our Lord from the dead," *our* faith also, like that of Abraham, will, as the apostle declares, be imputed to *us for* righteousness.—See Rom. iv. 22–24.

The Lord Jesus came to fulfil all that had been testified of the Redeemer, by "the holy prophets which had been since the world began," and to accomplish all that had been prefigured concerning Him in the types and ordinances of the Mosaic law. On many occasions He instructed the people that "the Scriptures *must* be fulfilled:" He said, "the Scripture *cannot* be broken." Thus he established the absolute authority of the Holy Writings, and showed that, as the immutable word of prophecy *inspired by God*, there must, of necessity, be an *accomplishment* of all that was therein revealed, as the purpose of Jehovah. Jesus taught the most heavenly doctrines;—all that is calculated to bring glory to the great Almighty Maker of the universe—all that can tend to promote the happiness and the perfection of the human race—is clearly embodied, and enforced, in the sermons which he preached. The dispensation and the worship which He introduced were purely spiritual. His religion springs from the *heart*, being the effect of that *new birth*, without which, He declared, none can enter the kingdom of God: that *death unto sin* which is wrought in the soul by a co-operation with divine grace, eradicating the love of self, and the habit of sin; and infusing into it the love of God, and of that holiness by which alone we can be made meet for the heavenly kingdom; for the apostle testifies that "the carnal mind is enmity with God," therefore, unless we experience this great change from the carnal to the spiritual mind, we cannot be *capable* of enjoying the presence of God, and association with saints and angels.

CHAP. LXXV.—The attributes of Deity were all clearly displayed in Jesus Christ. We have, in the last chapter, dwelt awhile on his infinite power and omniscience: these were manifested in his supreme beneficence towards all the creatures which God hath made. The tender sensibility that renders it impossible for the children of light to inflict needless suffering, even on the lowest species of animated nature, was inculcated by his compassionate notice of "the fowls of the air which neither sow nor reap,"—yet, said he, "your heavenly Father feedeth them."—He testified that the helpless sparrow falls not to the ground without the same Almighty care. The ubiquitous perception of his sacred eye beheld the absent Lazarus—the friend whom he loved—sink into the sleep of death, and saw, also, in an adjacent village, the ass, and the colt tied, whereon never man had sat. In him was exhibited the impassable line which separates the highest faculties of finite man from the absolute perfections that were *inherent* in him, flowing from the Fountain of infinite wisdom and love. The apostle John declares, "God is love;" and surely the tongue of man or angel can never adequately proclaim the extent of that love through which "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them."—"All we," says the prophet, "have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Who can even faintly conceive the immensity of that agony which Jesus suffered for our sakes, when the *weight* of condemnation for the sins of the whole world

was endured by him,—when he paid the penalty of that curse which we have all, by manifold transgressions, justly incurred?—a curse entailed on all the posterity of fallen Adam, but *removed* through the mercy and love of Him, "who was delivered for our offences, and raised again for our justification." Not only was the love of this gracious Redeemer manifested in that offering of atonement and propitiation, by which he "gave himself a ransom for all;" but, in every age of the world, it has visited the souls of men, imparting to all "who received him, power to become the sons of God," through the efficacious working of the Holy Spirit, that regenerates the heart, producing a death unto sin, and a new birth unto righteousness; restoring that divine life which the apostle John testifies "is the light of men"—even that life which was lost in the fall, but which was purchased for us by the sacrifice of Jesus, who, while we were yet held in the bondage of iniquity, hath led captivity captive, and who hath gifts to bestow on men, of which the rebellious also, if they repent and forsake sin, may become the blessed partakers, experiencing the Lord God to dwell among them.

This most glorious attribute of love was expressed in language of heavenly consolation. Jesus, "as his custom was,"—"went into the synagogue on the sabbath day, and stood up for to read; and there was delivered unto him the book of the prophet Esaias: and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel

to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this Scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth."

His heart glowed with the tenderest emotions. He evinced the most constant regard and love towards his immediate followers: he called them *friends;* and said, "As the Father hath loved me, so I have loved you." When partaking of the last Paschal supper, his disciple John reclined upon his bosom. He "groaned in the spirit," and "wept," at the grave of Lazarus, so that those around exclaimed, "Behold how he loved him!" As *man*, he there "lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." He then displayed his *omnipotence:* and "cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them Loose him, and let him go."

On various occasions the person of Jesus was so *transformed* that none could recognise him. When

the obdurate Nazarenes "led him to the brow of the hill whereon their city was built, that they might cast him down headlong, he, passing through the midst of them, went his way." And when, as he taught in the temple, the Jews took up stones to cast at him, Jesus *hid himself*, and went out of the temple, *going through the midst of them*, and so passed by." And when, after his resurrection, he walked with his two disciples towards Emmaus, "he appeared in another form," and they knew him not;—but, when at supper, "he took bread, and blessed it, and brake, and gave unto them," —"they knew him—and he vanished out of their sight." And on the Lake of Gennesaret, when his disciples went without him in the ship, "the sea arose by reason of a great wind that blew;" and Jesus walked to them on the water—and they were afraid: but Jesus said unto them, "It is I: be not afraid—then they willingly received him into the ship; and immediately the ship was at the land whither they went."

CHAP. LXXVI.—But notwithstanding that Jesus continually performed so many miracles before the people—miracles of mercy and love—supplying their necessities, removing their calamities, healing their diseases, soothing their sorrows, yet they believed not on him: that, as the evangelist John testifies, "the saying of Esaias the prophet might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Inspired by divine foreknowledge, the prophet Isaiah also described that state of judicial blindness and

hardness of heart, in which, through their continued rebellion against God, the Jewish nation became involved. In reference to it the same Evangelist writes, "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him."

The multitude rejected him, and the chief priests and pharisees conspired to put him to death. Of this awful event our Lord had repeatedly forewarned his disciples, and instructed them that the Son of man should "be delivered to the Gentiles, to mock, and to scourge, and to crucify him," and that, on the third day, he should rise again.—"He spake that saying openly." But "Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee." Then the Lord sharply reproved Peter, because, said he, "Thou savourest not the things that be of God, but those that be of men." On another occasion, when the same zealous disciple endeavoured to prevent the suffering of his Master, Jesus said to him, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? but how then shall the scriptures be fulfilled, that thus it must be?" But, although Jesus was "by wicked hands crucified and slain," yet the apostle declares that this was done "by the determinate counsel and foreknowledge of God." And *Jesus himself* said, "Therefore doth my Father love

me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." The disciples were slow, and perhaps unwilling, to believe the things "which Moses and the prophets did say should come, that Christ should suffer, and that he should be the first that should rise from the dead." For the Jews had, during a long period of time, been accustomed to interpret the prophecies concerning the Messiah as relating to an *external* Saviour—one who should redeem them from the dominion of nations who held them in bondage; and when, in consequence of the miracle which Jesus wrought, in feeding five thousand with five barley loaves and two small fishes, the people were persuaded that he was the promised deliverer—"that prophet which should come into the world"—they were disposed to "come and take him by force to make him a king;" for they did not perceive that his "kingdom is not of this world." And even those disciples who had been the favoured witnesses of the transfiguration of their Lord, when, on the mount, "his face did shine as the sun, and his raiment was white as the light," were not able to comprehend the mission of glorified saints—Moses and Elias—"talking with Jesus," and speaking "of his decease which he should accomplish at Jerusalem." In common with their fellow-countrymen, the immediate followers of Christ appear to have contemplated a personal reign of glory—a rescue from their subjection to the Roman power:—as said Cleopas, when mournfully detailing

the circumstances of the Lord's death, "We trusted that it had been he which should have redeemed Israel."

When the passover feast drew nigh Jesus went up to Jerusalem with his disciples. As he entered into the city much people "went forth to meet him," and they "cried Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." Jesus now spake of his crucifixion as being nigh at hand, and said, "The hour is come that the Son of man should be glorified." In the prospect of that unutterable weight of anguish which, for the sake of sinful man, he was appointed to endure, his human nature was ready to shrink, and he exclaimed, "Now is my soul troubled; and what shall I say? Father, save me from this hour."—Yet, remembering, that in the infinitely wise counsel of Jehovah, his co-operation with the Father's will involved the redemption of a fallen world, he recalled the petition; saying, "Yet for this cause came I unto this hour;"—adding the prayer, "Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by, and heard it, said that it thundered: others said an angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes." Then followed the concluding scene in the personal ministry of Christ—the memorable passover supper—of which, on the night before he suffered, Jesus partook with his disciples. He showed them the typical *nature* of that ordinance, and its fulfilment in him-

self—the Lamb of God—whose blood-shedding was the seal of the New Testament—or New Covenant—by which "remission of sins" is secured to all who savingly believe in him. The spiritual character of the doctrine which he deduced from the bread and the wine which he then gave to his disciples, may be clearly inferred from his declaration, "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." Whatever may be the forms by which the participation of the Lord's supper may be conscientiously symbolized by professing Christians, there is, under the gospel dispensation, but one medium through which the soul can truly partake of the bread and wine of the kingdom—can "eat the flesh of the Son of man and drink his blood:" as Christ himself declared, "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." It is they, and they alone, who thus experience Christ to dwell in their hearts by faith, who can be nourished at the true communion table, of which the glorified Redeemer spake, "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in and sup with him, and he with me."

CHAP. LXXVII.—Whilst the disciples sat at the table with their Lord, Judas Iscariot went out, and "communed with the chief priests and captains how he might betray" Jesus "unto them;" "and they covenanted with him for thirty pieces of silver," thus fulfilling *that* which was shadowed forth in the cir-

cumstances of the prophet Zechariah, for whose price, as a type of Christ, was "weighed thirty pieces of silver." This "price of blood" was afterwards the purchase-money of "the potter's field to bury strangers in." Even this *apparently incidental* application of "the reward of iniquity" had a reference to what had been emblematically "spoken by Jeremy the prophet;" it formed one of the manifold links in that chain of events, which unfolded the predictions, and explained the actions, of inspired servants of Jehovah, who had lived under the dispensation of that law and testimony which was as "a schoolmaster to bring us to Christ." Jesus declared "all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." And, in allusion to Isaiah's wondrous vision of the humiliation and suffering which the Redeemer would endure, our Lord said, "This that is written must yet be accomplished in me, *And he was reckoned with the transgressors:* for," said he, "the things concerning me have an end." It appears that *of this end or purpose*, the "holy men of God, who spake as they were moved by the Holy Ghost," had, themselves, but a faint conception; for, in reference to those glorious things that were to come, which the prophets were the instruments to announce, or figuratively to represent, the apostle Peter informs the believers in Christ, that of this "salvation" the prophets "inquired and searched diligently"—"searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of *Christ,* and the glory that should follow."

When the passover feast was concluded, Jesus "riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet." And in reference to this act of humility and love, "he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done to you." Jesus gave them to understand which of them should betray him; and testified that the Scripture must "be fulfilled, He that eateth bread with me hath lifted up his heel against me." After this he imparted to them those ever-memorable instructions, recited by the evangelist John, from the 13th to the 16th chapters of his Gospel; in which, in most impressive terms, Jesus showed that his true followers *must* be influenced by perfect love. "A new commandment," said he, "I give unto you, that ye love one another: as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." He enforced the indispensable duty and blessed results of obeying his commandments; saying, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." He cheered the sorrowing hearts of his disciples by the promise of the Comforter who should abide with them for ever; "even the Spirit of Truth, whom the world cannot receive,

because it seeth Him not, neither knoweth Him (said Jesus) *ye* know Him, for He dwelleth you, and shall be in you." Again he said, Comforter, which is the Holy Ghost, whom the I will send in my name, He shall teach you all t and bring all things to your remembrance, what I have said unto you." He bequeathed unto the blessed legacy of peace—"the peace of God," surpasseth the natural understanding of man which the world cannot give:—and he forew them of the persecutions that awaited them i sequence of their faithful profession of his truth cluding his divine teaching with the declar "These things have I spoken unto you that in might have peace. In the world ye shall have lation; but be of good cheer; I have overcom world." After this Jesus "lifted up his eyes t ven," and addressed the Father in the most s and heavenly prayer, the most replete with conso and encouragement to every true disciple, of wh have any record. "And when Jesus had spoken words, he went forth with his disciples over the Cedron" to the garden of Gethsemane; whe passed through that unspeakable agony of spirit, caused him to utter the plaintive language, "M is exceeding sorrowful, even unto death;" and t tion the Father, "If it be possible, let this cu from me: nevertheless not as I will, but as thou He evinced the most perfect submission and meel and when mocked, and scourged, and spitted was, as Isaiah beheld him in prophetic vision, "

a lamb to the slaughter; and as a sheep before her shearers is dumb, so he opened not his mouth." Yet his Almighty power was manifested amid the awful scenes that ensued; for when the chief priests, and captains of the temple, with a band of soldiers came to take him, he went forth to meet them, and said, "Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. As soon then as he had said unto them, I am he, they went backward and fell to the ground." What a force accompanied those words—*I am he!* uttered in the power of Jehovah—the I AM—who, from the burning bush, announced His self-existent omnipotence. Jesus again asked the terror-stricken multitude, "Whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am he."

CHAP. LXXVIII.—The band, and the captain, and the officers of the Jews, having bound Jesus, led him to the high priest. He, not having a legal power to put any man to death, sent him to the Roman Governor, Pilate; who, although he said to the Jews, "I find in him no fault at all," scourged him. Pilate then desired to set him at liberty: but the Jews "vehemently accused him." Then Pilate sent Jesus and his blasphemous enemies to Herod, who was Tetrarch of Galilee, where Nazareth, our Lord's city, was situated. "Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." It was the custom of the Jews that, at the feast of the Passover, a prisoner

—(whomsoever they desired)—should be released unto them. Pilate, being perfectly convinced that Jesus was a righteous person, wished to avail himself of this circumstance to avoid the awful responsibility of consenting to put him to death: but the Jews cried out, "Crucify him, crucify him," and required a murderer to be released unto them. The soldiers "platted a crown of thorns," and "put it upon his head, and a reed in his right hand, and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! and they spit upon him, and took the reed and smote him on the head." Then they crucified him; and Pilate, in pursuance of the usual practice, placed "over his head his accusation, written" in Hebrew, and Greek, and Latin, "Jesus of Nazareth, the King of the Jews." Thus did the Roman Governor unwittingly become an instrument to proclaim, to the three different nations who chiefly peopled Judea, the character of Christ, and afford a remarkable testimony to the truth of most important facts recorded by the Evangelists. And "they gave him vinegar to drink mingled with gall." They nailed him to the cross: they also "parted his garments, casting lots:" thus fulfilling the prophetic language of the Psalmist—"They gave me gall for my meat, and in my thirst they gave me vinegar to drink."—"The assembly of the wicked have enclosed me; they pierced my hands and my feet."—"They part my garments among them, and cast lots upon my vesture."—"Then were there two thieves crucified with him, one on the right hand, and another on the left. And the Scripture was ful-

filled, which saith, And he was numbered with the transgressors."—"And when the sixth hour was come there was darkness over all the land until the ninth hour: and at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabacthani? which is, being interpreted, My God, my God, why hast thou forsaken me?"—"After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst."—"And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink."

"Now there stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."—Then when Jesus had cried with a loud voice, saying, "It is finished," he "bowed his head and gave up the ghost."—"And behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent, and the graves were opened, and many bodies of the saints which slept arose."—"Now when the centurion, and they that were with him, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God."

The legs of the two malefactors that were crucified with Jesus were broken, to expedite their death; but as he was already dead "they brake not his legs;"

thus showing him to be the antitype of the Paschal Lamb of which it was written, "A bone of him shall not be broken:" but one of the soldiers pierced his side, fulfilling the declaration, "They shall look on him whom they pierced."—"Joseph, a rich man of Arimathea," "begged the body of Jesus," and "laid it in his own new tomb," fulfilling that which was spoken by the prophet Isaiah—"He made his grave" —"*with the rich.*" Soldiers were set to watch the tomb, and the stone at the door was sealed.

CHAP. LXXIX.—And now we have seen the fulfilment of that unspeakably gracious purpose of Jehovah by which He, who in the beginning pronounced the righteous and immutable decree, that *death* should be the consequence of disobedience to His holy commandment, was mercifully pleased to provide a means of pardon and restoration, through the manifestation of Himself in His only-begotten Son. We have further only to contemplate that most glorious consummating act, in the great work of man's redemption, which is the pledge of a conquest over death, hell, and the grave—THE RESURRECTION OF JESUS CHRIST.

"On the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre," accompanied by Mary the mother of James, and Salome the wife of Zebedee. These women had brought sweet spices, which they had prepared to anoint the body of their Lord; and they saw that the stone which had been placed at the door of the sepulchre was taken away. For, "behold! there was a

great earthquake, and the angel of the Lord descended from heaven, and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men."— "And the angel said to the women, Fear not ye, for I know that ye seek Jesus who was crucified; he is not here; for he is risen, as he said. Come, see the place where the Lord lay." And as, "with fear and great joy, they ran to bring his disciples word,"— "behold, Jesus met them, saying, All hail! and they worshipped him." Then Peter and John "ran both together" unto the sepulchre, and "found it even as the women had said; but him they saw not;" and "as yet they knew not the Scripture, that he must rise again from the dead." "Then the disciples went away again unto their own home: but Mary Magdalene"—*the forgiven sinner, who "loved much"*— "stood without at the sepulchre weeping, and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus;" but the Lord made himself known unto her; and he gave her the commission to go to his disciples, "and say unto them, I ascend unto my Father, and your Father; and to my God,

and your God." Then went Mary Magdalene, "and told the disciples that she had seen the Lord, and that he had spoken these things unto her." On this same day, two of the disciples walked to a village called Emmaus; and, as "they communed together; and reasoned" upon all those things which had happened, Jesus drew near and joined himself to them. They knew him not, for, as the Evangelist says, "He appeared" unto them "in another form;" but to his gracious inquiry, "What manner of communications are these that ye have one to another, as ye walk and are sad?" Cleopas replied, by relating the events that had come to pass, and dwelt on the disappointed hopes of those who had followed Jesus of Nazareth. In answer to which, the stranger upbraided them with their slowness of heart to believe—their want of faith in the declarations of the prophets concerning the Messiah; and he explained to them that Christ *ought* "to have suffered these things, and to enter into his glory. And beginning at Moses, and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself." Afterward, "as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them, and they knew him, and he vanished out of their sight."—"Then, the same day at evening, being the first day of the week"—that on which the Lord had risen from the dead—"when the doors were shut, where the disciples were assembled, for fear of the Jews,—came Jesus and stood in the midst, and saith unto them, Peace be unto you." But, as Luke informs us, "they were terrified and affrighted, and supposed that they had seen a

spirit." But Jesus said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb: and he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding that they might understand the Scriptures."—"Then said Jesus unto them again, Peace be unto you: As my Father hath sent me, even so send I you." But Thomas, one of the twelve, was not with them, and he would not believe the testimony of his fellow disciples that they had seen their risen Lord. But after eight days, the disciples were again assembled, "and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they who have not seen, and yet have believed."

When the Lord had "showed himself alive after his

passion by many infallible proofs, being seen" by the Apostles "forty days,"—"he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And he said unto them, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." The concluding scene of the Saviour's personal appearance on earth is recorded in the first chapter of the Acts; that, "while the disciples beheld, he was taken up; and a cloud received him out of their sight; and while they looked steadfastly towards heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then the disciples returned to Jerusalem, and "went up into an upper room," where they abode: and they "continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

CHAP. LXXX.—To bear witness to the resurrection of Jesus Christ was a special object with his Apostles. It was the glorious fact by which their faith was con-

firmed, and by which they could confidently testify that "Jesus is the Christ, the Son of God"—that death could have no power over Him:—for, having been begotten by God—the Holy Ghost—His flesh (as the Apostle Peter declares) did not see corruption; "because it was *not possible* that He could be holden" of death. And it is evident that when, through the descent of the Holy Ghost, they were "endued with power from on high," no difficulties or dangers appalled them, no opposition could deter them from preaching Christ and the resurrection. They were also instructed in the doctrine of a future life; not only by the many opportunities with which they were favoured of communing with their risen Lord, and by the blessed teaching which they had received from Him before He suffered, but also by that most solemn and impressive evidence of this all-important truth, which was vouchsafed to mankind when, after the resurrection of Jesus Christ, "the graves were opened and many bodies of the saints which slept arose, and came out of the graves,—and went into the holy city, and appeared unto many." See Matt. xxvii. 52, 53. These apparitions were *recognisable* to the beholders, else they could not have known that they were "the bodies of *saints:*" but whilst this wondrous circumstance proves that, in the resurrection life, each individual being (which the Apostle likens to a *seed*) will have its own body, it would be in vain to scrutinize or to speculate on this mysterious subject. It is enough for us to know that "Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit

incorruption." And the Apostle, reproving those who inquire, "How are the dead raised, and with what body do they come?" instructs us concerning this mortal body, that, "it is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." It is a most weighty and essential object of our faith that "the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality." *How* this great change will be effected it is not for us to inquire. The same Almighty Jehovah, who, through the instrumentality of the prophets Elijah and Elisha, raised the dead to life, who "translated" Enoch so "that he should not see death," and caused Elijah to ascend in "a chariot of fire"—"by a whirlwind into heaven," who restored to life and health the corrupted body of Lazarus, and on various other occasions brought back to its mortal tenement the departed spirit, can perform all things by His sovereign will; and the Apostle assures the believers that He will "change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." And of "His glorious body" we are permitted to perceive a glimpse—faint though it be—and we may, with reverent adoration, contemplate the awfully sublime appearance of the Lord Jesus, when beheld in vision by "His servant John," who says that He was "like unto the son of

man." And how remarkable was the language of this celestial Person,—"I am the First and the Last: I am He that liveth, and was dead; and behold I am alive for evermore; Amen; and have the keys of hell and of death."

Inseparably connected with the great Scriptural doctrine "that there shall be a resurrection, both of the just and unjust," is that of the final retribution awarded to every one, according to the deeds done in the body. Our Lord himself taught this solemn truth, in language that cannot admit of a shadow of doubt, when he explained the meaning of his parable of the tares and the wheat: "As, therefore, the tares are gathered and burned in the fire; so shall it be in the end of this world:"—Again, how forcibly did He inculcate the certainty of a time of general judgment, in those awful words, "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left," &c.

The Apostles Peter and Paul declare that Jesus Christ will judge both quick and dead; and the latter, in his memorable sermon preached on Mars Hill to the idolatrous Athenians, enforced the necessity of repentance towards God, "*because*," said he, "He hath appointed a day in the which He will judge the world in righteousness, by that *man* whom He hath ordained;

whereof He hath given assurance unto all men, in that He hath *raised him from the dead.*" Very remarkable are the allusions, made by several of the inspired writers, to this eventful period. In the communications of the heavenly messenger, who appeared unto Daniel, whilst among the children of Israel captive in Babylon, is this striking revelation: "Many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." And how inconceivably solemn was the prophetic vision of the Apostle John: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them; and they were judged, every man according to their works." This may be understood as a figurative representation; yet, even then, it undoubtedly conveys a *truth* of unspeakable importance; that, as the Apostle testifies, "We shall all stand before the judgment-seat of Christ." We can, in our finite and mortal condition, form no adequate idea of the realities of the unseen world; neither can we judge, with any degree of correctness, of the nature and extent of our spiritual perceptions when unclothed of flesh and blood; when the senses and faculties that belong to our corporeal frame, together with all our

merely natural affections and desires, shall be put off: then, if, through infinite mercy, we be numbered with the redeemed of the Lord, we shall be divested of our carnal will and attachments, we shall love only that which is of God: we can have no fellowship with any but holy and pure spirits: and shall be prepared to unite in the sacred anthem, "Great and marvellous are thy works, Lord God Almighty: Just and true are thy ways, Thou King of Saints." In the parable spoken by our Lord, respecting the rich man and Lazarus, we find that, although the one was in the place of torment, he could not only *behold*, but could *recognise* him who had lain "at his gate full of sores," and he knew Abraham also, in whose bosom the poor man was resting in peace: although, as Abraham alluded to Moses and the prophets, it is clear that the rich man could not *on earth* have seen him. This also is an allegorical narrative: yet we must bear in mind that, in all the parables taught by Christ, nothing but *pure* and *certain truth* was represented or inculcated by Him who is the Source and Fountain of all truth. And we may also remember that, when upon the Mount, the three disciples witnessed the transfiguration of their Lord, the heavenly strangers who talked with Jesus, although unknown to their mortal perceptions, were recognised by them as being Moses and Elias. This fact affords certain evidence that there are faculties of a spiritual nature; to be developed, doubtless, in that world where we shall no longer "see as through a glass darkly," but "face to face," and "know even as we are known." But, if that world be to us a state of glory, we must,

whilst our day of probation here below is mercifully lengthened out, be earnestly concerned to "use all diligence to make our calling and election sure," by not having a dead faith, but a "faith that works by love, to the purifying of the heart:" this alone will give us a part in Christ, "The resurrection and the life;" and the one all-essential point at which we need to aim, is, that we may find, by our own individual experience, that "Blessed and holy is he that hath part in the first resurrection;" being raised from the death of sin to newness of life in Christ: "On such the second death"—that eternal death which awaits the wicked—"hath no power."

There is yet another doctrine, inculcated by our Lord in his description of the circumstances of the rich man and Lazarus; a doctrine which ought ever to be remembered with deepest instruction and most solemn warning—that the retribution, which follows the final award of the great and righteous Judge, is *irreversible;* that between the two states, in one of which must every soul be centred, "there is a great gulf fixed," so that none can pass from the one to the other. On another occasion, when Jesus taught *without a parable*, he plainly declared concerning the awful perdition of impenitent spirits, plunged into the world of darkness, that "their worm *dieth not*, and the fire is *not quenched.*" We are also assured, by the inspired word of Truth, that "There is no work, nor device—in the grave," whither we are all hastening. How should these considerations stimulate us to *work while it is day;* that we may be found "ready," and

in humble reliance on our gracious Mediator, be enabled "to lay hold on the hope set before us;" and prove it to be as "an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

CONCLUDING REMARKS.

In concluding this compendium of Scriptural instruction, it may be desirable, for the sake of the youthful reader, to remark on the manner in which the most important doctrines of the gospel are frequently inculcated, both by Christ and his Apostles, in *figurative* language. To have a right understanding of such modes of expression is of great importance to us; being a safeguard against the suggestions of infidelity on the one hand, and against the obscurities of mysticism on the other; each of these errors, however speciously presented, being calculated to undermine the foundation of our faith. The New Testament teaches us that the Lord Jesus, who is called "the Lamb of God," is, in his propitiatory death, the antitype of the sacrifices under the law; and clearly unfolds the blessed and heart-consoling truth, that "through the offering of the body of Jesus Christ, once for all," the penitent and believing sinner, yielding obedience to the manifested will of God, is freely forgiven and sanctified.

In describing this great change, from our naturally

corrupt and fallen condition to a state of acceptance with a pure and holy God, the Apostolic writers allude to it, as being "redeemed from our vain conversation" by "the precious blood of Christ, as of a lamb without blemish and without spot."—They address the believers as being "chosen of God,"—"through sanctification of the Spirit," and "sprinkling of the blood of Jesus Christ"—"the blood of sprinkling that speaketh better things than that of Abel"—"the blood of Jesus Christ" which "cleanseth us from all sin."

These expressions "sprinkling of blood"—"the blood of sprinkling"—the "blood that cleanseth," &c., are *figurative* terms, but they denote a most blessed *literal truth*, and evidence the deep sense, with which these servants of God were impressed, of the infinite value of the death of Christ, as being the *reality* of that redemption, which was typified by the sprinkling of the blood of the paschal lamb, and of the sacrifices on the holy altar; Christ giving His life a ransom for the world being the medium of access to the Father —the only true offering of atonement, of which those of the old covenant were but the shadows.

By using these metaphorical terms, the Apostles were clearly understood by the Jews, who were constantly instructed that "without shedding of blood there is no remission" of sin; and the application of these terms to Christ unfolded to them the great truth which they were slow to learn—that by the death of Christ the sacrifices of the Mosaic ritual were done away, and that through Him alone could the sinner be justified or pardoned. The *Gentiles* also were accustomed to offer living creatures to their imaginary

deities; therefore the use of this metaphorical language was fitted to meet *their* conceptions of propitiation and atonement. And, on the heart of every repentant and believing Christian, it is calculated to impress a joyful and most reverent sense of the unutterable mercy of God, who graciously provided the means of redemption, and who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life."

Other Christian doctrines of most weighty import are similarly inculcated in the New Testament. John, the forerunner of our Lord, when explaining to the Jews the nature and purpose of his elementary or water baptism, contrasts it with that of Christ, who should baptize "with the Holy Ghost and with fire," and "burn up the chaff:" indicating that Christ's baptism should operate on the heart, eradicating our sinful nature. The Lord Jesus also, when alluding to the suffering which he was to endure for us, speaks of it as a *cup*, of which He must *drink*—"a baptism to be baptized with." And the apostle Paul, describing the manner in which the fathers were introduced into the dispensation of the old covenant, and made partakers by faith, of the blessings of redemption, says, they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

A clear perception of the scope and meaning of the figurative language, to which we here allude, is of great

importance to the spiritually-minded follower of Christ; inasmuch as it affords an unspeakably blessed confirmation of faith, and a solid ground for his hope of salvation. Yet this enlightenment of the understanding is not an absolute essential in the experience of the devoted soul. Many there be who have few opportunities of becoming instructed in the glorious truths of the Christian religion, who nevertheless receive the kingdom in the simplicity of little children, who know the Holy Spirit—the blessed Agent in the work of conversion and sanctification—to work in them, "both to will, and to do, of His own good pleasure;" these "eat the flesh of the Son of man, and drink his blood;" in other words, partake of the benefit of His propitiatory offering on Mount Calvary; their hearts are sprinkled from an evil conscience by the blood of Jesus; or, to use language not symbolical, they experience the pardoning love of God, for Christ's sake, to remove the consciousness of sin.

In contemplating the ineffably glorious redemption provided for fallen man, we may, in deepest humility, be assured that, even to the most enlightened and divinely instructed spirit, there are solemn mysteries, which will only be comprehended when, in the unveiled presence of the Almighty Jehovah—Father, Son, and Holy Ghost—we may, through infinite mercy, be permitted to mingle with the beatified host around the throne, who sing the new song, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

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